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The Bible: Its Structure and Purpose

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&c.

VOLUME II.

NEW YORK:
GOSPEL PUBLISHING HOUSE
D. T. BASS, MGR.
54 WEST 22D STREET

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The Bible: Its Structure and Purpose

THE BOOK OF GENESIS.

THE place assigned to the Bible in the education of our race is illustrated by its beginning. If we are to understand our destiny; if we are to hear with distinctness the call of duty; and if our whole being is to be so strung that the call of duty shall awake a response of ardent resolve, then we must know clearly whence we come, and what we are. We must understand also the source and the end of those things which are around us, and with which we have to do. And here, in these first words of the Scripture, we have a clear, comprehensive outlook into that past which science can never wholly reveal. We see time spring from the bosom of eternity. We are made spectators of the creation of the heavens and of the earth. We behold our world in its primeval wasteness and emptiness. We mark how the glories of the universe are added one after another by the beneficent hand of the Creator; how the earth is furnished, and how one form of life succeeds another, till man is created in the image of God to crown the work. Thus we understand

the universe. We do more: we know God, in whom we live, and move, and have our being. We have had a disclosure of the Power and Love of Him Whom we worship, and in Whom we trust.

Many books have been written to lift men up to some such vantage ground, from which they might see something of the world and of themselves. God has done more for us in these few simple words than the kings of literature have ever dreamed of achieving. It has been done with a perfectness which no other hand has approached. God has revealed the past. The vail has been lifted: we have looked and seen; and we carry impressions away which nothing can erase. This is the work and the glory of the Bible. It reveals. In God's light we see light.

THE PLAN OF GENESIS.

TO read this first Book of the Bible rightly it is necessary to notice that it is arranged in eleven great, natural chapters.* We have, first of all, an Introduction, giving us the Creation History—the story of “The Beginning.” Then follow ten divisions, each of which bears the heading: “The Generations of.” It will be by no means a slight help to the understanding of the Book if the readers will mark off in their Bibles, by neatly, but firmly, drawn lines, where one section ends and the next begins. These divisions are as follow:—

1. THE BEGINNING Chapters i. 1—ii. 3.
2. THE GENERATIONS OF THE HEAVENS
AND OF THE EARTH
 Chapters ii. 4—iv. 26.
3. THE BOOK OF THE GENERATIONS OF
ADAM Chapters v. 1—vi. 8.
4. THE GENERATIONS OF NOAH
 Chapters vi. 9—ix. 29.
5. THE GENERATIONS OF THE SONS OF
NOAH Chapters x. 1—xi. 9.
6. THE GENERATIONS OF SHEM
 Chapter xi. 10—26.

* See introductory volume (\$1.25 net)

7. THE GENERATIONS OF TERAH

Chapters xi. 27—xxv. 11.

8. THE GENERATIONS OF ISHMAEL

Chapter xxv. 12—18.

9. THE GENERATIONS OF ISAAC

Chapters xxv. 19—xxxv. 20.

10. THE GENERATIONS OF ESAU

Chapters xxxvi. 1—xxxvii. 1.

11. THE GENERATIONS OF JACOB

Chapters xxxvii. 2—L. 26.

A word may fitly be said here as to our method of study. This work will not be, in the ordinary sense of the term, a commentary. Notes upon verses and words would not, in the first instance, be helpful to the Bible student. A dictionary, though an indispensable aid to a student, is by no means adapted for continuous reading; and a commentary, though quite as essential as a dictionary, fails to form an easy, not to say attractive, introduction to the Scripture. He who wants to grasp the Book of Genesis, for example, as a whole, is disheartened and overwhelmed by a multitude of details. As the proverb has it, he cannot see the wood for the trees. What he really needs, is a disclosure of the object of the Book, and a clear, and, therefore, easily understood, outline of the course of thought. To furnish the reader with this will be my constant aim. But, when the Scripture has thus been explained, the reader will have certain questions to ask. There are parts of the

narrative on which he desires to linger. There are some others upon which recent investigation has thrown welcome light. There are other portions, again, which present difficulties, or which have been made use of in the present attack upon the Word of God. To these queries I hope to furnish replies in a few brief chapters, after the main explanation of the section has been given.

I may add that, in the explanation of the text, literal translations from the Hebrew will frequently be given, and that these will, on that account, sometimes differ from our most valuable Authorised Version.

THE BEGINNING.

(GEN. i. 1—ii. 3.)

CHAPTER I.

THE CONTENTS OF THE SECTION—THE CREATION HISTORY.

WE are struck, at the outset, by a characteristic which distinguishes the Scripture from all other literature. The Bible does not merely describe the past and the future: it makes us see them. And as a small window suffices to reveal a large prospect, the words of the Scripture, chosen with marvellous skill, are put into small compass. We mark this

6 Genesis—THE BEGINNING—I.—II. 3.

characteristic here, as well as everywhere throughout those sacred pages. As has been already noticed, we are made spectators of the advent of our world, and of the entire material universe. We ask—as mankind has asked from the first—whence did these come? Here is the answer:

In the beginning God created the heavens and the earth.

We ask again: In what condition was this abode of ours, when it was first called into existence? The Scripture has anticipated this question also. Its next words are:

And the earth was wasteness and emptiness—there was no life upon it, and there was no life within it—and darkness upon the face of the deep, and the Spirit of God moving upon the face of the waters.

All was wrapped in blackness; but there was hope. The Lord was there. The Spirit of God was moving upon the face of the waters.

As these words fall upon the ear, we think of the earth as it is now; and we ask: What lay between its first, and its present, condition? We are told, in reply, that there were six great steps from that primal waste to the present fulness and beauty.

i. The creation of light:

And God said, Let there be light, and there was light. And God saw the light that it was good. And God divided between the light and

between the darkness. And God called the light Day, and the darkness He called Night. And evening was and morning was—Day one (verses 3-5).

That is the commencement of the Divine work. Light streams forth, and the wasteness and emptiness are revealed. The need is made bare, and the way is being prepared, as we shall by-and-bye see, for all the life which is to follow.

ii. The making of the firmament :

And God said, Let there be an expanse in the midst of the waters, and let it divide the waters from the waters. And God made the expanse, and divided the waters which were under the expanse from the waters which were above the expanse : and it was so. And God called the expanse Heaven. And evening was and morning was —Day two (verses 6-8).

Here we are told that the fluid mass which was desolate and empty is divided into two parts. What physical fact in the primal history of the universe is here indicated, we shall afterwards consider. Meanwhile it is interesting to note that the two ancient Targums—the Jewish-Chaldee translations—those, namely, of Onkelos and of Jonathan, both give “expanse” as the meaning of the Hebrew word, which our version has rendered “firmament.”

iii. The dry land is now formed, and is clothed with vegetation :

And God said, Let the waters be gathered

8 Genesis—THE BEGINNING—I.—II. 3.

from under the heaven into one place, and let the dry land appear; and it was so. And God called the dry land Earth, and the gathering of the waters he called Seas, and God saw that it was good. And God said, Let the earth become green with tender grass, herb yielding seed, fruit-tree producing fruit after its kind, whose seed will be in itself upon the earth: and it was so. And the earth brought forth tender grass, herb bearing seed after its kind, and tree producing fruit whose seed is in itself after its kind: and God saw that it was good. And evening was and morning was—Day three (verses 9-13).

iv. We now witness the creation of the heavenly bodies, and their arrangement:

And God said, Let there be lights in the expanse of the heaven to divide between the day and the night, and let them be for signs and for seasons and for days and years; and let them be for lights in the expanse of the heaven to give light upon the earth: and it was so. And God made the two great lights, the greater light to rule the day, and the smaller light to rule the night; and (He made) the stars. And God set them in the expanse of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide between the light and the darkness: and God saw that it was good. And evening was and morning was—Day four (verses 14-19).

v. Sun, moon, and starry host now illumine the earth covered with its mantle of vegetation, divide the year into its seasons, and increase its fruitfulness and beauty. As if in answer to this celestial ministry, the earth now exhibits fresh marvels, becoming the scene of fuller and still grander life.

And God said, Let the waters swarm with living creatures, and let fowl fly upon the earth, upon the face of the expanse of heaven. And God created the great reptiles (*tanninim*) and every living creature which moveth, which the waters brought forth in swarms according to their kind, and every winged fowl according to its kind; and God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas and let the fowl multiply in the earth. And evening was and morning was—Day five (verses 20-23).

vi. In the preceding stage the stillness of the new creation is broken by the joyous rush of life in its primal strength. We shall have something to say of the strange gigantic forms of those first possessors of the now prepared Earth; but we have meanwhile to note that only one part of the new domain is tenanted, and that part, too, to which, when we think of life, we give least thought—the waters. The dry land still waits for its inhabitants and its masters; and now, in the last day's work, that hitherto reserved portion of the globe—reserved, doubtless, that it might be the more fully prepared

10 Genesis—THE BEGINNING—I.—II. 3.

for its destined guests—is at last gloriously occupied :

And God said, Let the earth bring forth the living creature according to its kind, cattle, and creeping thing, and wild beast of the earth, according to their kind. And it was so. And God made the wild beast of the earth according to its kind, and the cattle according to their kind, and every thing that creepeth upon the ground according to its kind: and God saw that it was good. And God said, Let us make man in our image after our likeness, and let them subdue the fish of the sea, and the fowl of the heaven, and the cattle, and all the earth, and every creeping thing that creepeth upon the earth. And God created man in His image, in the image of God created He him, male and female created He them. And God blessed them; and God said to them, Be fruitful and multiply and fill the earth, and master it, and subdue the fish of the sea and the fowl of the heaven, and every living thing which moveth upon the earth. And God said, Behold I have given to you every green thing, yielding seed which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed to you it shall be for food; and to every beast of the earth, and to every fowl of the heaven, and to every thing that creepeth upon the earth which has in it a living soul, every green herb for food: and it was so. And God saw everything which He had made, and, behold, it was good exceed-

ingly. And evening was and morning was—
Day six (verses 24-31).

vii. The story does not end there; for the Scripture is concerned, not only with the creation, but also with the Creator. These six great stages were followed by another. God does not forget the work of His own hands. They live before Him: He rejoices in them. The times of creation are, therefore, followed by the time of Divine satisfaction and rest.

And the heavens and the earth were completed and all their host. And God had completed by the seventh day His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and hallowed it, because on it He rested from all His work which God had created for making (ii. 1-3).

CHAPTER II.

IS THE CREATION HISTORY SCIENTIFIC?

THE reply given to the above question by the fashionable criticism of the time endorses in this, as in so many points besides, the contentions of the older infidelity. It has become a common-place with the writers of this school that there is neither history nor science in the first eleven chapters of Genesis. Dr. Driver, in his recently-published volume

12 Genesis—THE BEGINNING—I.—II. 3.

on Genesis, makes a determined attempt to crush the growing conviction that recent geology has come into striking agreement with the first chapter of Genesis; and he concludes his remarks (to which I shall again call the reader's attention) with the following words: "From all that has been said, only one conclusion can be drawn. Read without prejudice or bias, the narrative of Genesis i. creates an impression *at variance with the facts revealed by science.*"* The italics are Dr. Driver's own. If the narrative is at variance with "facts," however revealed, then it cannot, and it ought not to, be believed in as scientific. It ought to be mentioned, however, that Dr. Driver, who is no geologist, reaches this conclusion after contending with Sir J. W. Dawson and Professor Dana, both of whom held the very highest positions as teachers of their science, and who have put on record their most profound belief in the scientific character of the Creation History of the Bible.

This is the latest, as it was the first, word of the higher criticism upon this matter. Gunkel smiles at the supposed statement of the Scripture that vegetation existed upon the earth before the stars were made; and he concludes that Israel's acquaintance with the scientific history of the world was "not higher than that of its neighbours."† That is, the Scripture (for this is to him and his fellow-critics nothing better than Jewish literature) conveys to us merely the ignorant speculations or fancies of that

* Page 26.

† *Genesis übersetzt, &c.*, p. 116.

far-off time in which it was written, and is not the Word of God, the entrance of which gives light. It is essential for the higher criticism to take, and to keep, this position. For, if this contention of the critics is successfully repelled; if it is proved that the Scripture here and elsewhere does *not* give us erroneous statements, or crude fancies, but, on the contrary, has placed its readers from the first at the standpoint of absolute truth: then one conclusion is inevitable. The Bible is *not* the mere word of man; but is the revealed Word of God. And with that conclusion the critic's hand is arrested. His "reconstruction of the Bible" becomes a sacrilege; and continuation of the critic's work is rendered impossible. And that this conclusion cannot be escaped I now proceed to show.

I. *The Creation History of the Bible has always taught that the universe is not eternal.*

When the Scripture says, in the opening words of its message, that "In the beginning God created the heavens and the earth," it clearly implies that, before this "beginning," the material universe had no existence in any form whatever. For, without insisting upon the meaning of the Hebrew word *barah*, "to create," it is plain that the work was not a mere re-arranging of pre-existing material; for we read that, as the result of the first creative act, there existed merely the material out of which the earth, sun, moon, and stars were ultimately formed. That material was, therefore, not in existence before this exercise of Creative Power. It was brought into

14 Genesis—THE BEGINNING—I.—II. 3.

being by the act of the Creator ; and there was, consequently, a time when even it was non-existent.

Now this is teaching which was as distinctly opposed to ancient philosophy as it is to what is never tired of boasting itself to be "Modern Science." Heraclitus, who flourished about the end of the sixth century B.C., said that "the world was made neither by any one of the gods, nor by man ; and that it was, and is, and ever shall be, an encircling fire, in due measure self-enkindled, and in due measure self-extinguished." He taught the absolute vitality of nature. Individuals, he said, perished, but nature (that is, the present material system) is eternal. Anaxagoras, who lived somewhat later, believed in An Arranging Power, which was intelligence ; but he taught that the matter which this Power had arranged had always been in existence. Democritus, who died 361 B.C., presented a new theory. He maintained that infinite space was filled with an infinite number of atoms, which combined together and formed the universe as we now know it ; but that these atoms had not been created, and that even their ever-changing arrangements were due to "chance." This latter theory found its supreme expression in the works of the great Roman poet-philosopher Lucretius, about fifty-five years before the birth of our Lord. He tried to extinguish belief in creation. He adopted the theory of Democritus, Epicurus, and Leucippus, and bent all his powers and accomplishments to get his fellow-countrymen to believe that Creation was a fancy, and that matter is eternal.

The materialism of to-day, which assumes the sacred name of science, occupies the same position. Haeckel, in his book, *The Riddle of the Universe*, speaks of "the creation-myth of the three great Mediterranean religions . . the Mosaic, Christian, and Mahommedan theologies"; and says: "The universe, or the cosmos, is eternal, infinite, and illimitable." That is the first of what he names his "cosmological theorems." The second is: The substance of the universe "fills infinite space, and is in eternal motion"; and (3) "This motion runs on through infinite time as an unbroken development. . . . While the rotating masses slowly move towards their destruction and dissolution in one part of space, others are springing into new life and development in other quarters of the universe."*

This is also the position taken by Büchner and by other materialists. Matter, according to them, is eternal, and, therefore, does not owe its existence to creation. There was a time when it was supposed that these opinions were supported by the results of scientific investigation. Page, in his *Advanced Students' Text Book of Geology*, writes: "Again, where the FORCE seems unequal to the result, the student should never lose sight of the element TIME: an element to which we can set no bounds in the past, any more than we know of its limit in the future." These last words were published nearly fifty years ago; but within this period physical research has made immense strides. The result has been the repudiation

* Chapter i.

15 Genesis—THE BEGINNING—I.—II.

by science of those statements which had been advanced in its name. Observations upon the radiation of heat and the dissipation of energy show that the physical universe will by-and-bye, if left to itself, be deprived both of heat and of motion. And if it will thus cease to be the brilliant, moving, living universe it is, it must also have had a beginning. "We may indeed," says Mr. Skertchly, "look upon our system, not as a collection of matter, but rather as an energetic agent—in fact, as a lamp. If this lamp were not alight we might conceive that it had so existed for ever, and might so continue without end. But this lamp is burning, and hence must have had a beginning, as it will assuredly have an end."* Professor Tait writes: "All portions of our science, and especially that beautiful one, the Dissipation of Energy, point unanimously to a beginning, to a state of things incapable of being derived by present laws . . . from any conceivable previous arrangement."† In another work he speaks still more emphatically: "We have thus," he says, "reached the beginning as well as the end of the present visible universe, and have come to the conclusion that it began in time; and will in time come to an end. Immortality is, therefore, impossible in such a universe."‡

To these quotations I may add the following: "Can science," asks Sir J. W. Dawson, "regard the duration of the heavens and the earth as infinite? It

* *The Physical System of the Universe*, p. 370.

† *Recent Advances in Physical Science*, p. 26. ‡ *The Unseen Universe*, p. 128.

cannot; for when we interrogate it as to the particular things known to constitute the earth and the heavens, it appears that we can trace all of them to beginnings at more or less definite points of past time." * The eminent astronomer Secchi says: "We have by no means to do with a positively illimitable duration. Were that the case, the activities of the world would have ceased long ago." "Even Von Hartmann," writes Professor Bettex, from whom I take this and the preceding quotation, "admits as much. 'It would consist little with the theory of evolution to assign to the processes of nature an endless duration in the past, because in that case every conceivable evolution must have already run its course, which is certainly not the case.' " †

The universe, therefore, is not eternal. There was a time when the heavens and the earth were not in existence. Recent science has thus amply vindicated the Bible. But how shall we explain the fact that the Bible was right when science was wrong, and that the Bible's first word on this matter is science's last?

II. *Genesis I. has always taught that matter was created.*

This has been already touched upon in the preceding section. The Scripture plainly distinguishes between the original creation of the material of which the visible universe consists and its after formation into earth, sun, moon, and stars as we behold them

* *Present Day Tracts*, vol. vii.

† *Modern Science and Christianity*, p. 293.

18 Genesis—THE BEGINNING—I.—II. 3.

now. Verses 1 and 2 record the great initial act—the creation of matter; while verses 3-31 describe the six great successive acts by which the matter thus created became the universe which now exists. This distinction reveals a clearness of insight and a masterly arrangement which at once apprise us that we are dealing with no blundering legend or confused tradition. The narrative is clearly what it professes to be—a Creation History; and one, too, which reveals the presence of more than historic genius.

Now, if matter was created, it may be expected to bear the imprint of the Creator's hand, and to disclose some preparation for its destined use. What, then, has science to say upon that point? Can it tell whether matter has been, or has not been, created? There was a time when science could have given no reply. Research had not concerned itself much with the fundamental constitution of matter. We had merely certain philosophical theories and discussions. One of these last busied itself with the question as to whether matter was, or was not, infinitely divisible; one party affirming that, as in our dissection of any substance we obtained smaller and still smaller quantities, we must come at last to pieces of matter so small that they could not be divided any further; others maintaining, on the contrary, that, as the smallest particle of matter has an upper and an under surface, it must be still further divisible.

But we have left these word-battles far behind us. Chemistry and Physical Science have laboured hard

at this very problem, and have discovered much. There are some seventy-five elements now known out of which all things in the material world are made, and by which the processes of nature are carried on. It is not certain that these are not made up of simpler elements; but, meanwhile, they baffle analysis. They form combinations among themselves according to fixed laws, but never lose their identity. They consist of atoms, or electrons, almost infinitely minute particles which are supposed to be indivisible. These are bound together into bodies, called molecules, which are more wonderful in their structure than our planetary universe. The molecules of the same chemical substance are all alike, but differ utterly from the molecules of other chemical substances. Sir John Herschell says of these primary atoms that "they obey the laws of their being. They comport themselves according to their primary constitution. They conform to the fixed rule implanted in them in the instant of their creation. They act and re-act on each other according to the rigorously exact, mathematical, determinate relations laid down for them *ab initio*"*—from the beginning. So wonderful are they, he says, in their movements and their interchanges, that it is impossible not to recognise in them "the *presence of* MIND."†

Others who have touched upon this theme have been equally enthusiastic. "These atoms," says Professor Tyndall,‡ "are what Maxwell finely calls

* *Familiar Lectures*, p. 456.

† Page 458. The italics and capitals are Sir John Herschell's own.

‡ *New Fragments*, p. 80.

20 Genesis—THE BEGINNING—I.—II. 3.

‘the foundation stones of the material universe,’ which, amid the wreck of composite matter, ‘remain unbroken and unworn.’” And Clerk Maxwell writes: “In the case of the molecules each individual is permanent; there is no generation or destruction, and no variation, or rather difference, between the individuals of each species. Hence the kind of speculation with which we have become so familiar under the name of theories of evolution is quite inapplicable to the case of molecules.” He adds: “None of the processes of Nature, since the time when Nature began, have produced the slightest difference in the properties of any molecule. We are, therefore, unable to ascribe either the existence of the molecules or the identity of their properties to the operation of any of the causes which we call natural. On the other hand, the exact equality of each molecule to all others of the same kind gives it, as Sir John Herschell has well said, the essential character of a manufactured article, and precludes the idea of its being eternal and self-existent.” In other words, the Scripture is here abreast of the profoundest discovery of the nineteenth century. The matter of the universe is a product of Creation.

A recent speculation assumes that the foundation of matter is electricity. The atom is, on this view, a conglomeration of “electrons,” electric entities which are many thousand times smaller than the atom which is itself invisible. It is said that the only difference between elements consists in the number of electrons which form their unit space or

atom. But even here there is arrangement and law. Who made and numbered and bound together the "electrons," so that one element shall not pass into another or abandon its special function? Who made the like assume and perform in this way the duties of the unlike, so that the foundations of the universe shall abide, and that the operations of Nature shall continue, giving us day and night, summer and winter, seed-time and harvest? The very simplicity of this theory would bring us still closer to the immediate arrangements of the Creator. Foolish pens have laboured to assure us that the Scripture could not have thus anticipated science, because, forsooth, no language could have been found in which to communicate scientific truth to an unscientific age. A moment's reflection might have exploded this stupid fallacy. The ultimate truths of science can always be put into the simplest language; and more than 3,000 years before science lifted the vail which had concealed these primary elements of the physical universe, God had already given us its last word on what is one of the deepest mysteries of Nature.

III. *The Scripture here teaches that the entire universe has been formed from the same kind of matter.*

The entire physical universe has been fashioned from the matter which "in the beginning" was placed in space by the creative act of God. The earth, sun, moon, and stars were all formed from that primal mass, and must, therefore, be constituted of similar elements. Such is the representation of

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these opening words of the Bible. It might be imagined that upon this point science was unable to shed any light whatever. We are confined to our own planet, and have not the remotest hope of ever being able to secure and handle any specimen of the matter even of the nearest planet in the solar system, not to speak of the sun, and of the still more distant stars. But occasional meteors fall upon the earth, and something is thus learned of the matter which is to be found outside our globe. These were consequently able to tell us something of the matter floating in the celestial spaces. But a discovery of recent times has brought this question quite within the domain of science. Sir Isaac Newton, by passing a beam of sunlight through a triangular piece of glass (or "prism"), succeeded in analysing light. White light was shown to consist of all the colours in rapid motion. This was long looked upon merely as a curious fact, of which science made a careful note, but from which nothing was expected. But a Bavarian optician, a self-educated man, who forced his way up from the ranks, laid the foundation of what is now called "spectrum analysis" early in the 19th century. The various colours of the analysed light thrown upon a screen are called the "spectrum." In examining these with a telescope Fraunhofer found that, besides the colours, there was a large number of straight lines across the screen. He experimented upon the spectrum of the rays reflected from the sun's light by the moon and the planet Venus, and found that the same lines shown in the sun's own

light reappeared there. He next analysed the light of the fixed stars, and discovered that the lines across the screen varied in each case.

The next steps were taken by Kirckhoff, Bunsen, and Draper, who discovered that light, passed through the vapours of burning gases and metals, produced various lines in the spectrum.

"Spectrum Analysis" now proceeded upon its way. The kind and position of the cross bars thrown upon the screen by the vapour of each burning gas, or metal, were carefully recorded. This registration has enabled science to detect these vapours in any light which might be thrown upon the screen, and the results obtained have written for us one of the most entrancing chapters of the romance of modern science. Newcomb, referring to Dr. Lardner's statement in his popular lectures on Astronomy, that it would seem utterly incredible to his audience that science was able to weigh the stars, says: "Had a hearer told the lecturer that men would also be able to determine the chemical constituents of the sun and stars, and to tell whether any of them did, or did not, contain iron, hydrogen, and other chemical elements, the lecturer would probably have replied that that statement quite exceeded the limits of his own credulity. . . . And yet that very thing has, to a certain extent, been done by the aid of the spectroscope."*

Referring to this question as to whether "matter, as we know it on the earth, were the same as that

* *Popular Astronomy*, p. 22

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which forms the bodies of the universe in general, obedient to the same laws, endowed with the same properties," Bettex writes: "Even Sir Isaac Newton, the demonstrator of the universal prevalence of gravitation, would probably have smiled ironically at the dream of discovering whether common salt or quicksilver were extant on such and such a star. Who would have thought that such information had been reaching us in each pencil of light for thousands of years? . . . One can imagine with what ardour astronomers turned to the enquiry whether our own elements pervaded the universe, or some other unknown bodies. The reply was astonishing. Those forms of matter that compose terrestrial air and water, stones and plants, our blood and bones, are diffused throughout the entire universe, and are everywhere entirely the same." *

These are the results which have been obtained from those heavenly bodies which are, more or less, in a gaseous condition. We have less direct information regarding those which are of a more solid character. But, fortunately, samples of celestial matter in solid form have been brought to us. "It is almost certain," says Dr. Alfred Russell Wallace, "that the meteoric stones not infrequently bring us matter from the remoter regions of space, and probably afford us samples of the solid constituents of nebulae, or the cooler stars. It is, therefore, a most suggestive fact that none of these meteorites have been found to contain a single non-terrestrial element,"

* Prof. F. Bettex, *Modern Science and Christianity*, pp. 76, 77.

although no less than twenty-four elements have been found in them."* "On the whole, then," he adds, "we have positive knowledge of the existence, in the sun, stars, and planetary and stellar spaces, of such a large proportion of the elements of our globe, and so few indications of any not forming part of it, that we are justified in the statement, that the whole stellar universe is, broadly speaking, constructed of the same series of elementary substances as those we can study upon our earth, and of which the whole realm of Nature—animal, vegetable, and mineral—is composed."†

For thousands of years, therefore, before spectrum analysis was heard of, and while these secrets were hid from the best science of the times, this part of Genesis, which we are told by an audacious criticism contains neither science nor history, had made believers in the Bible wise with the wisdom now imparted by recent discovery. Can we explain how the Scripture should thus be in advance of the knowledge of the ages, and enriched with the results of some of the most stupendous discoveries which have fallen to the lot of man? There is only one adequate reply. It is that we have in this first chapter of Genesis not merely science and history : we possess in it a Divine Revelation.

IV. *The Creation History teaches that the presence of life upon the earth is due to the creative act of God.*

The Scripture account is equally clear in its reply to this other question : Whence has the life come

* *Man's Place in the Universe*, p. 185. † Page 187.

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which, in so many and such marvellous forms, fills the earth? Science has tried to account for the myriads of living beings by evolution, on which I shall immediately have something to say. But even evolution needs a starting point: it must have something to evolve. It requires to be provided with certain "primordial forms"—beings of the lowest order of vitality; and having got these, it imagines that everything else will follow through gradual development. The Scripture has, on the contrary, always taught that all forms of life have come from the hand of the Creator. The waters and the earth bring them forth in abundance; but the waters and the earth bring them forth "after their kind." God created each species, not only "the great whales," but also "every living creature that moveth"; not only "the beast of the earth after his kind," but also "everything that creepeth upon the earth after his kind" (Genesis i. 21, 25). In one word, all life exists because all life has been created.

Let it be remembered that this was not a notion belonging to the time when the Scriptures were given. Antiquity believed in spontaneous generation. It was universally supposed that lower forms of life were produced, for example, from a putrifying carcase. That belief was expressed in the supposed scientific formula: *Corruptio unius generatio alterius*, "the corruption of one is the generation of another." Aristotle taught that there were three sources from which living beings spring. Some, he said, are viviparous—that is, "produced alive"; some are oviparous

"produced from an egg"; and some come into existence without being produced from any other living being. These last—a vast host—had no parentage. Reptiles, and fish, and maggots, and insects, and minute life-forms were produced spontaneously from river-slime and putrid matter. Pliny chronicles the belief that a serpent is produced from the spinal marrow of a man. Virgil sings:

" Now shall my song, 'tis now the time, explain
The great discovery of th' Arcadian swain;
How art creates, and can at will restore
Swarms from the slaughtered bull's corrupting gore." *

That was the *récipé* for procuring a new swarm of bees, and Varro says that the bees are called "bull-born" (*Bougonai*), because they proceed from putrid oxen. That Greek term, here explained by Varro, shows that this was also a belief in ancient Greece. The belief lived on even through the Christian ages, and that, too, not merely as a common superstition, but also as the conviction of men of learning and research, the scientists of the day.

This belief has been hard to kill, and under modified forms it continued to our own time. The idea of spontaneous generation is too precious to many to be readily parted with, for it is the only possible door of escape from belief in a Creator. If the tiniest forms of life can spring spontaneously from dead matter, what more do we require to account for all the life that is around us, and even for our own existence? The tiny life, it is argued, will grow in

* *The Georgics*, iv., 323-326 (Sotheby's translation).

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favouring circumstances : it will assume new shapes as well as larger proportions. We only need time enough, it is said, and the world may, in this way, be produced without a Creator.

It was imagined that there was nothing easier than to produce the lowest life-forms. An infusion of hay or moss, for example, after a few day's exposure, swarms with them. They are called "infusoria," from the fact that they spring up in these infusions. They are also called "microbes," from the two Greek words, *micros*, "minute"; and *bios*, "life." Some resemble small rods. These are called *bacilli*, from the Latin word for "a stick." Their bodies are soft, of a whitish colour, elastic, and possessed of the power of contracting and expanding. In other words, minute as they are, they are living creatures.

But it is neither with their names, their forms, their powers, nor their size that we are now concerned. We ask only, whence have they sprung? Are they new existences, or merely continuations of existences which have been in the world from the moment when it left the hand of God in its completeness?

That is the question which has been finally settled in recent times by the French scientist, Pasteur, and by our own Professor Tyndall. "In the course of his investigations, Pasteur," says Tyndall, "found himself face to face with the question of 'spontaneous generation,' to which the researches of Pouchet had just given fresh interest. . . . One by

one the statements and experiments of Pouchet were explained or overthrown, and the doctrine of spontaneous generation remained discredited, until it was revived with ardour, ability, and, for a time, with success, by Dr. Bastian."* Professor Tyndall himself completed the proof that, when the air was excluded from the infusion, or freed from the germs with which ordinary air is laden, there was no fermentation and no corruption. Wherever fermentation and corruption occur, they are due to the settling in the liquid of minute seeds and eggs, of which the ordinary atmosphere is full. The living forms which appear are not due to the fermentation or to the corruption; but the corruption and fermentation are, on the contrary, due to the presence of the living forms. Even the bacillus, that little living thing like a rod, has had a parent, and merely repeats the existence from which it sprang. There is as little spontaneous generation among the smallest forms of life as there is among mankind. In a book just published in Germany the testimony of science is thus summed up: "The primordial cells of real species are much more differentiated than the chemical elements. So strongly are the smallest beings individualised in all their parts that these can only be generated from their like. A living cell can only arise from a living cell of its own species, and, within the cell, bioplast only out of bioplast, cell-wall only out of cell-wall. It follows that as many species of cells must have been created as there are

* *New Fragments*, pp. 185, 186.

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true species existent."* That is the last word of science, and yet it is also the first word of the Bible! The Scripture stands out in sharp contrast with the ignorance and the superstition of the past. The first chapter of Genesis was also more scientific than what was till very recently regarded as science. It tells us that everything was created, and that the waters and the earth received God's command to produce according to the kind committed to them—according to that kind and to no other. And now, after prolonged study of the creation, and after laborious research among the minutest forms of life, science assures us that this law holds everywhere, and that the lowest, as well as the highest, living forms display the same marvellous creative skill. Whence the Scripture drew this knowledge, is a question which every ingenuous mind will ask; and there is but one reply: Since the information could not come from man, it must have come from God.

CHAPTER III.

DARWINISM AND GENESIS.

THAT it is now impossible to speak of the first chapter of Genesis without some reference to Darwinism has a very simple explanation. Darwin, in his *Origin of Species*, has provided the world with what Haeckel rightly names "an anti-Genesis." "With a single stroke," he tells us, "Darwin has

* Portig. *Das Weltgesetz des kleinsten Kraftaufwandes* (1903), vol. i., p. 16.

annihilated the dogma of creation, the mystical doctrine of an isolated creation of species." He supplements these statements by another. "The first Book of the Pentateuch," he says, "is the most serious obstacle to the general acceptance of the theory of evolution." This was evidently accepted as true by Professor Huxley; for he devotes the first of three lectures on evolution to an attempted exposure of the unscientific character of the Creation History in Genesis, thinly veiled under the name of "the Miltonic Hypothesis."* It was easier for him, in lecturing before a presumably Christian audience, to attack the poetical paraphrase in *Paradise Lost* than the Scripture itself. The antagonism between Darwinism and Genesis was equally confessed in the attempts which were at first made to quiet the not unreasonable alarm of believers in the Bible. We were assured that it was an ignorant misapprehension to imagine that Darwinism was opposed to the Scripture; and that evolution was merely the mode by which the Creator proceeded in His work. But these were rash and utterly illogical attempts to harmonise what can never be reconciled. They have ceased to be made by the better informed; and we are now frankly told that the "universal acceptance of Darwinism" has made it impossible to believe any longer in the first chapter of Genesis as any part of a Divine Revelation. Darwinism, theologians assure us, has come to stay, and our urgent duty is to tone down, with their help, our doctrine of inspira-

* *American Addresses*, pp. 7-22.

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tion till it accords with what are said to be universally-admitted facts.

Evidently, however, our first duty is to make sure of the so-called "facts." And, when we examine these, our faith in these would-be guides is sadly shaken. It is utterly misleading, for instance, to speak of Darwinism as "universally accepted by scientists." That was never true; and it is less true now than formerly. Darwinism was opposed in France by some of the very greatest scientific authorities from the first. In Germany, it is true, it was widely received, and with great applause. Up till 1890 the tide there was rising in its favour. From that time it has steadily gone back. Darwinism has not been able to stand the test of scientific research; and now in Germany Darwinism is dying, and apparently dying rapidly, although not without a struggle. So completely has the tide turned that some scientists are alarmed lest belief in every form of evolution should perish with the rejection of Darwinism. "The result is," says Professor Edm. Hoppe,* "that some are renouncing evolution altogether, and lay it down as a maxim that all questions as to the origin of species and types must be banished from scientific investigation. Others," he continues, "who cannot surrender the principle of evolution, have recourse to '*a power of a second hand*'—that is, to forces outside the world of sensible perceptions. And some have at last the courage, without more ado, to designate this '*power of a second hand*' by

* *Der Moderne Evolutionismus*, Leipzig, 1903.

the usual name—God. That is to say, they come back to the first article of our Christian faith, and have found in Nature the Creator and Preserver.”

Let us now mark on what it is that this “anti-Genesis” rests. We shall then inquire what investigation has had to say about its alleged foundations. Darwin noticed that in individual plants and animals there were marked differences. That is a universal characteristic of life wherever it is found. We may make any number of castings in the same mould which cannot be distinguished from each other. But where life enters, along with broad and deep resemblances there are always individual differences. It is a common observation that among all the myriads of human faces no two are absolutely alike. The same variety exhibits itself elsewhere. By selecting those which were fittest for their purpose, pigeon and dog fanciers have produced breeds among both these species which differ enormously from each other. Darwin concluded that this power of variability supplied the key to the mystery of the manifold creation which is the Earth’s glory. He assumed that there was no limit to this tendency to vary. One form could lead on to a second, that second to a third, and so on, till the world was as full of variety as it is to-day. What alone was needed was *life*—life in its first beginning—and, with sufficient time, all else would follow. So great was his faith in the power of variation, that mere primordial forms—one for plants and another for animals—were sufficient starting-points. They required no organs and no

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parts—all these would come in time—time sufficiently extended. Archimedes asked only for a fulcrum on which to rest his lever, and he would lift the world; so Darwin merely required one unshapen but living thing, and he would show how the world has been covered with the creation (so-called) at which we and our fathers have so long marvelled.

These two supposed facts—(1) endless capability of variation, and (2) unlimited time in which to make the variations tell—were the foundation of Darwin's development-hypothesis. But this edifice of suppositions rose much higher. How did it happen that out of these capabilities and possibilities the present world has emerged? In the case of the dogs and of the pigeons a satisfactory explanation presents itself. The guiding hand of man explains everything. Was there anything that guided in the broader field of Nature? It was in the answer to that question that Darwin really won his fame. From wide knowledge and minute observation he was able to indicate a number of what he believed to be natural laws, the constant operation of which he held to be sufficient to produce all that we now see. The exposition of these laws was accompanied with such a wealth of illustration, drawn from generally unknown facts, that his book, notwithstanding the startling nature of the new theory, took the world by storm. It came to the general reading public as a scientific revelation. Among these supposed laws a prominent place was given to the inherited effects of use and disuse. In his Preface

to the Second Edition of his book on *The Descent of Man*, he said: "Even in the first edition of *The Origin of Species* I distinctly stated that great weight must be attributed to the inherited effects of use and disuse, with respect both to the body and the mind." If we turn to *The Origin of Species*, and even do no more than cast a glance at the Table of Contents, we discover that this statement is fully justified. The Contents of Chapter I. read thus: "Causes of variability—Effects of Habit and the use and disuse of Parts—Correlated Variation—Inheritance," &c. It is plain that if these effects of habit and of use and disuse are handed down to the next generation; and if that hands them on with still more marked differences which result from the like causes to the generation following, we shall soon have very striking developments.

We have, therefore, to add (3) Inherited Effects of Habit,¹ of Use and Disuse to the foundation stones of the Darwinian theory. But how were the variations thus developed to be sifted? How were those which were harmful to be got rid of, and those which were helpful to be preserved and fostered? The reply to this question surprised and delighted the half-converts to evolution. Nature, said Darwin, contained within itself all the machinery that was required. There is, he averred, a stern and perpetual struggle for existence, in which the least fit go down and the most fit survive. This is what he called "Natural Selection: or the Survival of the Fittest."* This law,

* *The Origin of Species*, chapter iv.

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he maintained, "explains the grouping of all organic beings." We have here accordingly the fourth great principle on which the only evolution theory, that has ever found wide acceptance as a scientific account of the origin of species, was supposed to rest. Raised upon these it stood, in the imagination of its friends, four-square to all the winds of heaven, bidding defiance alike to the assaults of "prejudice," and to the tooth of time.

And how has it fared with the edifice, thus hailed with far-resounding acclamations and crowned with prophecies of immortality? *The Origin of Species* was published at the end of 1859; and now, within less than fifty years, every one of these foundations has crumbled into dust! Taking them in their order, we have—

(1) *A supposed endless capability of variation.* In June, 1867, a review of the book from the pen of Professor Fleeming Jenkin, appeared in *The North British Review*, which dealt a fatal blow to this part of the Darwinian structure. He fully admitted, as everyone must admit, that very great variation is witnessed among pigeons, various breeds of cattle and horses, and other domestic animals. But he pointed out that this power to vary is most distinctly limited. A wild rose, for instance, weighs thirty grains. A gardener could raise seedlings from this which would weigh twice or thrice the weight of his wild specimens. One rose, called "the Senateur Vaisse," weighs 300 grains. But this marks the limit, beyond which the rose-grower cannot go. He

cannot keep on increasing the weight of the flower till he produces a rose the size, for example, of a cabbage. The variability of the rose is thus not without limits in that direction. It is, on the contrary, very definitely limited. He shows also that there are equally distinct limits even in the most variable of animals farther than which the most skilful of breeders cannot go. They come to a point beyond which the speed of a race-horse, or the special excellences in prize cattle cannot be carried. "Small terriers," he says, "are valuable, and the limit below which a terrier of good shape would be worth its weight in silver, perhaps in gold, is nearly as well fixed as the speed of a race-horse." Each animal species has a sphere of variation which is rigorously circumscribed, and beyond which no kind of selection can possibly carry it; and the nearer to the limits of this sphere any specimen is brought, the greater becomes the tendency of the offspring to go back to the centre. This is so very marked a feature that Darwin was compelled to acknowledge the stubborn "tendency to reversion." What that means becomes perfectly plain in his own admission that, when the hand of man is removed from interference, for example, with dogs, or with pigeons, they all go back to one original form. In other words, Nature obliterates the variations made by man; and, no matter what the individual differences may be, rigidly preserves the distinction of the species. No animal whatever—not even the most variable—notwithstanding all the skill which man

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can bring to bear, has ever been made to pass the limits of the species; and the supposition that there is variability enough among animal and vegetable forms to make from any species another and different species is most distinctly opposed to all experience.

It will be seen that, if the possibilities of variation are thus strictly circumscribed—and that they are strictly circumscribed all experience has shown—then the entire Darwinian structure falls to the ground. But it fails equally in every other of its fundamental suppositions. I take—

(2) *The unlimited time required to make the variations produce new forms.* This, Darwin indicated, was essential to his theory. He says: "He who can read Sir Chas. Lyell's grand work on the Principles of Geology . . . and yet does not admit how vast have been the past periods of time, may at once close this volume."* And, after dwelling upon the immense thickness of the rocks which have been slowly deposited in water, he adds: "The consideration of these various facts impress the mind almost in the same manner as does the vain endeavour to grapple with the idea of eternity."† Professor Huxley, stating "the effect of the circumstantial evidence bearing upon the past history of the earth, which is furnished, without the possibility of mistake, with no chance of error as to its chief features, by the stratified rocks," says: "What we find is, that the great series of formations represents a period of time of which our human chronologies hardly afford

* *The Origin of Species*, chapter x. † *Ibid.*

us a unit of measure. I will not pretend to say how we ought to estimate this time, in millions or in billions of years. For my purpose, the determination of its absolute duration is wholly unessential. But that the time was enormous there can be no question."*

But Darwin and his friends have not confined themselves to general terms. He states his belief that it took about 300 million years to wash down a portion of English strata; and, consequently, the earth itself must be many million years older. Haeckel declares that the period which has elapsed since the earth was cool enough to permit life to exist must extend to "many millions of years—considerably over a hundred";† and in another passage (chapter xiv.) he says that according to "a recent calculation" the fossils of extinct life alone carry us over a period of forty-eight million years. If there is any truth at all in evolution, practically unlimited time is a necessity. Those animals alone whose fossil remains have been discovered could not have been evolved in less than forty-eight million years; and the whole life-period, of which our earth has been the scene, from its commencement to the present time "must have taken many millions of years—considerably over a hundred."

Here we have a distinct issue. If there have been no such vast periods, then Darwin, Haeckel, and the rest declare unanimously that the presence of the varied life which fills our world is *not* due to evolu-

* *American Addresses*, p. 26. † *The Riddle of the Universe*, chapter i.

40 Genesis—THE BEGINNING—I.—II. 3.

tion. We may, in that case, as Darwin himself has said, close his book, for his elaborate theory will then be shown to be incredible. But since these huge drafts on time were first made, science has dealt with the problem of the age of the sun and of the earth, and has reached the conclusion that the supposed periods are purely imaginary. The bank on which the drafts were made is "without funds," and the evolutionary scheme is an impossibility. Sir Wm. Thomson, now Lord Kelvin, rightly described by *The Times* as that "Prince of Scientists," has shown that the laws of the radiation of heat forbid the assumption. In the Annual Address of the Victoria Institute, in 1897, he said that since the time when the earth was a globe of white-hot molten matter, and when no life, of course, could have existed upon it, a period has elapsed which is not more than forty millions, and not less than twenty millions, of years; and, he added: "We have now good reason for judging that it was . . . probably much nearer twenty than forty."*

But Darwinism is not discredited by the comparative youth of the earth only; it is equally inconsistent with the ascertained age of the sun. "Whatever," says Lord Kelvin, "may have been the true history of our atmosphere, it seems certain that, if sunlight was ready, the earth was ready, both for vegetable and animal life, if not within a century, at all events within a few hundred centuries after the rocky consolidation of its surface. But

* *Journal of Transaction of the Victoria Institute*, vol. xxxi., p. 20.

was the sun ready? The well-founded dynamical theory of the sun's heat, carefully worked out and discussed by Helmholtz, Newcomb, and myself, says *NO* if the consolidation of the earth took place as long ago as fifty million years; the solid earth must, in that case, have waited twenty or thirty million years for the sun to be anything nearly as warm as he is at present. If the consolidation of the earth was finished twenty or twenty-five million years ago, the sun was probably ready—though probably not then quite so warm as at present, yet warm enough to support some kind of vegetable and animal life on the earth.”*

Dr. Croll, a high authority in geology as well as in the allied sciences, accepts this calculation as valid, though he strives hard, as we shall note immediately, to gain an extension of the sun's age. He says: “If gravitation be the only source from which the sun derived its heat, then life on the globe cannot possibly date further back than 20,000,000 years; for under no possible form could gravitation have afforded, at the present rate of radiation, sufficient heat for a longer period. It will not do to state in a loose and general way, as has been frequently done, that the sun may have been supplying our globe with heat at its present rate for 20,000,000 or 100,000,000 years, for gravitation could have done no such thing; a period of 20,000,000, not 100,000,000, years is the highest which is admissible on that theory. Not even that length of time would be actually available;

42 Genesis—THE BEGINNING—I.—II. 3.

for this period is founded on Pouillet's estimate of the rate of solar radiation, which has been proved by Langley to be too small, the correct rate being 1.7 times greater. 'Thus,' as says Sir W. Thomson, 'instead of Helmholtz's 20,000,000 years, we have only 12,000,000.' But the 12,000,000 years would not in reality be available for plant and animal life; for undoubtedly millions of years would elapse before our globe could become adapted for either flora or fauna." *

He suggests that the sun's heat may have been largely increased by the crashing into it of some other celestial bodies. But in science we have to reason from ascertained laws, and not from possible or impossible accidents. He points to the strata, and says that such and such time was required for their deposition. But this again takes it for granted that the conditions of that early time were similar to those which prevail to-day—an assumption which cannot be proved. Professor Tait gives us a still closer estimate for the actual duration of life upon the earth, and one that is startling when compared with the demands of Darwin: "10,000,000 years," he writes, "is about the utmost that can be allowed, from the physical point of view, for all the changes that have taken place on the earth's surface since vegetable life of the lowest known form was capable of existing there." †

An attempt is now being made to use the newly-

* *Stellar Evolution*, p. 35.

† *Recent Advances in Physical Science*, p. 175 (third edition).

discovered "radium" as a shield to cover a distressed Darwinism. An enthusiastic professor has declared that owing to the heat-emitting property of this new element, geologists may now have all the time they have ever desired. But he forgets that radium, though newly-discovered, is no new thing. It was playing its part when the experiments were being made to caculate the rate of cooling of white-hot bodies. The calculation therefore remains as unchallengeable now as it was before. Besides, it is also forgotten that a third fact led to the same conclusion. The revolution of the earth round its axis is becoming almost imperceptibly, yet surely, slower through the action of the tides; and, basing their calculations upon the rate at which the earth's motion is decreasing, scientists have been led to an estimate of the earth's age, which is identical with those drawn from the cooling of the sun and the cooling of the earth. "Each of these arguments," says Professor Tait, "is quite independent of the other two, and is—for all tend to something about the same—to the effect that ten millions of years is about the utmost that can be allowed, from the physical point of view, for all the changes that have taken place on the earth's surface since vegetable life of the lowest form was capable of existing there." *

Whatever may be said as to the absolute exactitude of these calculations, there is no longer any doubt that the hundred million years of Haeckel, and the practically unlimited time claimed by

* *Recent Advances in Physical Science*, p. 175.

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Darwin, are alike inadmissible. *Darwinism is, consequently, a confessed impossibility.*

Thus has it fared with the two great fundamental suppositions of unlimited variability and unlimited time. Both have been shown to be unscientific. Let us now inquire whether the assumed natural laws have stood the test of investigation. We take

(3) *The inherited effects of use and disuse.* It is quite natural that, in the present state of scientific opinion with regard to this supposed law, attempts should be made to show that Darwin did not regard it as one of the foundation-stones of his theory. But without the alleged law, that variations made in one generation are handed on to the next, how could the differences which now divide one species from another have arisen from merely natural causes? Apart from that transmission, each generation would have begun afresh at the original starting-point. Darwin, though cautious with regard to certain alleged proofs, retained his confidence in the general law. "In infants," he writes, "long before birth, the skin on the soles of the feet is thicker than on any other part of the body; and it can hardly be doubted that this is due to the inherited effects of pressure during a long series of generations."* And again: "Although man may not have been much modified during the latter stages of his existence through the increased or decreased use of parts, the facts now given show that his liability in this respect has not been lost; and we positively know that the

* *Descent of Man*, p. 33.

same law holds good with the lower animals." * It is well known that, in common with Lamarck, he explains the long neck and peculiar form of the giraffe by pointing out that those which had the longest necks would be able to subsist in times of famine by cropping the higher leaves of trees, while the shorter-necked animals perished. † He similarly accounts for the peculiarities of the ostrich. "We may believe," he says, "that the progenitor of the ostrich genus had habits like those of the bustard, and that, as the size and weight of its body were increased during successive generations, its legs were used more, and its wings less, until they became incapable of flight." ‡

Weismann uses language which might seem to imply that Darwin did not lean much upon heredity; and he certainly treats it as if its loss were a matter of small moment to Darwinism. It is a not unusual way of dismissing a person or an argument on whose support a party can no longer reckon. But there can be no question as to the cardinal importance of Heredity in Darwin's theory. The Editors of the English translation of Weismann's "Essays upon Heredity" say in their Preface: "The deep interest which has everywhere been expressed *in a subject which concerns the very foundations of Evolution*, has encouraged the Editors to hope that a volume containing a collection of all Professor Weismann's Essays upon Heredity and kindred problems would supply a real want."

* Page 35. † See *Origin of Species*, p. 177. ‡ *The Origin of Species*, p. 108.

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What, then, of this third foundation-stone? Has investigation shown it to be all that it at first seemed, or is it now confessed to be an imagination—an empty bubble that glittered for awhile in the air and burst before the ravished eyes of its admirers? The reply will be gathered from the following. In a paper, published by Weismann in 1888,* he writes: "In a lecture on Heredity, delivered in 1883, I first brought forward the opinion that acquired characters *cannot be transmitted*; and I then stated that there are no proofs of such transmission, that its occurrence is theoretically improbable, and that we must attempt to explain the transformation of species without its aid. . . . Even the apparently powerful factors in transformation—the use and disuse of organs, the results of practice or neglect—cannot now be regarded as possessing any direct transforming influence upon a species. And the same is true of all the other direct influences, such as nutrition, light, moisture, and that combination of different influences which we call climate. All these, with use and disuse, may perhaps produce great effects upon the body of the individual, *but cannot produce any effect in the transformation of the species*, simply because they can never reach the germ-cells from which the succeeding generation arises." It is plain that he has taken this position with extreme reluctance—he had long been an ardent Darwinian—for he adds: "The difficulty of understanding these processes of transformation is by no means lightened

* *On the Supposed Botanical Proofs of the Transmission of Acquired Characters.*

by abandoning the Lamarckian theory. The difficulty, in fact, becomes much greater, for we are now compelled to seek a different explanation of many phenomena which were previously believed to be understood. But this can hardly be regarded as a reason for not accepting the view: for we are in want of a correct explanation rather than of one which is easy and convenient. We seek truth, and when we recognise that our path is leading in a wrong direction, we must leave it and take another road, even if it presents more difficulties.”*

He makes short work of the stories about tail-less cats being born of a cat which had accidentally been deprived of its tail, &c.—stories which had imposed upon St. George Mivart and many others. But must omit the discussion of particular instances. Two years after the publication of Weismann's paper, from which I have now quoted, a small volume was published in *Nature Series*. It is from the pen of William Platt Ball, a Darwinian, and is entitled: *Are the Effects of Use and Disuse inherited? An Examination of the view held by Spencer and Darwin*. The result of his researches may be gathered from these words, with which he begins his Preface: “My warmest thanks are due to Mr. Francis Darwin, to Mr. E. B. Poulton (whose interest in the subject here discussed is shown by his share in the translation of *Weismann's Essays on Heredity*), and to Prof. Romanes, for the help afforded by their kindly suggestions and criticisms, and for the advice and recommendation

* *Weismann on Heredity*, pp. 387, 388.

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under which this essay is now published. Encouragement from Mr. Francis Darwin is, to me, the more precious, and the more worthy of grateful recognition, from the fact that my general conclusion that acquired characters are *not* inherited is at variance with the opinion of his revered father."

He examines, one after another, the so-called proofs brought forward by Spencer and Darwin, with a result which may be inferred from these headings of his final chapter entitled "Conclusions": "Use-inheritance discredited as unnecessary, unproven, and improbable"; "Modern reliance on use-inheritance misplaced." The last words of the book are: "If we are wise we shall trust to the great ruling truths that we assuredly know, rather than to the seductive claims of an alleged factor of Evolution for which no satisfactory evidence can be adduced." And so vanishes Heredity, the inheritance of use and disuse, the loudly-proclaimed law by which variations acquired by an individual were gathered up and made the property of that individual's descendants. It never was a law. It was a dream. And with it falls, by Darwin's own confession, his entire theory of Evolution. "If," wrote Darwin,* "it could be demonstrated that any complex organ existed which could not possibly be formed by numerous, successive, slight modifications, my theory would absolutely break down." But this very thing, by the full admission of Darwin's friends, has been demonstrated with a quite unusual completeness. They tell us that there is no

* *The Origin of Species*, p. 208.

trace of the operation of any law which hands on and accumulates these "numerous, successive, slight modifications." "Modern reliance on use-inheritance," they tell us, "is misplaced." "Use-inheritance," we are assured by Darwinians themselves, "is discredited as unnecessary, unproven, and improbable." Consequently, in Darwin's own words—and it must be admitted that *he* understood his theory—Darwinism has "absolutely broken down."

But we are told by Weismann, Ball, and the rest that use and disuse can be dispensed with. Natural Selection, they affirm, affords a broad and unchallengeable basis for Darwinism. We now inquire, therefore, how it stands with

(4) *Natural Selection*. It is quite true that Darwin always placed most reliance upon this. His book bears as its title: *The Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. As St. George Mivart has said, "The one distinguishing feature of that theory was the 'most important,' or 'main,' position assigned to Natural Selection." In artificial selection we see the work going on. In the seedsman's glass-houses and nursery gardens we observe the varieties propagated, and we have to note with admiration the sometimes marvellous results which are obtained. A visit to the scene of the operations of the breeders of pigeons or of dogs would equally impress us. We should be able to see the results, and to trace the steps by which these results have been obtained. But when we turn to Nature we find nothing of all

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this. Artificial selection (which is always confined within strictly-defined limits, as we have seen) is a fact which no one seeks to deny. But where shall we discover any similar process in Nature? If a man purchase a flock of sheep, has he the slightest expectation that his grandchildren will find the descendants of these sheep to be sheep no longer, but something, let us say, half-way between sheep and goats? Is there the slightest doubt in any rational mind that to a hundred, or a thousand, generations, the descendants of those sheep will be sheep still? That certainly admits of only one interpretation. It means that mankind has observed no such progression in Nature. There is no pressure of any law modifying the organs of animals, and leading them either outward or upward into the possession of other forms than those possessed by their ancestors.

But, although there is nothing within the space of a few generations to indicate the operation of such a law, still its action may possibly be visible within a *wider* sweep of time. If a hundred, or two hundred, years show no differences between descendants and ancestors, still thousands of years may show that "Natural Selection" has been at work. "One great service," says Professor Huxley, "that has been rendered by Mr. Darwin to the doctrine of Evolution in general is this: he has shown that there are two chief factors in the process of Evolution: one of them is the tendency to vary, the existence of which in all living forms may be proved by observation; the other is the influence of surrounding conditions upon

what I may call the parent form and the variations which are thus evolved from it."* Well, if this is really so; if to these "factors" we owe the exceedingly numerous varieties of living forms, do we note any trace of their operation in larger areas of time? Huxley himself mentions the reply given to our question by the researches in Egypt. The mummies brought to light in the course of the French expedition to Egypt under Napoleon were inspected by one of the greatest of comparative anatomists. "Cuvier"—I again quote Huxley's words—"endeavoured to test the hypothesis that animals have undergone gradual and progressive modifications of structure, by comparing the skeletons and such other parts of the mummies as were in a fitting state of preservation with the corresponding parts of the same species now living in Egypt. He arrived at the conviction that no appreciable change had taken place in these animals in the course of this considerable lapse of time, and the justice of his conclusion is not disputed."†

In other words, taking a sweep of 4,000 years, there is no trace of "Natural Selection!" Has this confession been weighed? Has its evident meaning been read? If, in comparing ancestors and descendants separated by 4,000 years—forty centuries—there is not only no advance to higher forms, but absolutely "no appreciable change," then one thing must be confessed. It is this: if experience alone had been consulted, Darwin's book had never seen the light,

* *American Addresses*, p. 39. † Page 33.

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and his hypothesis had never received scientific support, or even attention. How does Prof. Huxley save the theory from this damaging blow? By referring to the changeless character of Egyptian geography and climate and the shortness of the time comprised within these 4,000 years!

But he and Darwinism are equally unfortunate when they appeal to vastly longer periods, and to regions where geography and climate have undoubtedly changed. I again quote Professor Huxley, for he was too chivalrous not to allude to the facts which confront Darwinism with unyielding opposition. "But," he says, "there is still stronger evidence of the long duration of certain types. I have already stated that as we work our way through the great series of the Tertiary formations, we find many species of animals identical with those which live at the present day, diminishing in numbers, it is true, but still existing in a certain proportion in the oldest of the Tertiary rocks. Furthermore, when we examine the rocks of the Cretaceous epoch, we find the remains of some animals which the closest scrutiny cannot show to be, in any important respect, different from those which live at the present time. . . . Hence it must be admitted that certain existing species of animals show no distinct sign of modification, or transformation, in the course of a lapse of time as great as that which carries us back to the Cretaceous period. . . . More than this. At the very bottom of the Silurian series, in beds which are by some authorities referred to the Cambrian formation,

where the signs of life begin to fail us—even there, among the few and scanty animal remains which are discoverable, we find species of molluscos animals which are so closely allied to existing forms that, at one time, they were grouped under the same generic name. . . . The same truth is exemplified if we turn to certain great periods of the earth's history—as, for example, the Mesozoic epoch. There are groups of reptiles, such as *Ichthyosauria* and the *Plesiosauria*, which appear shortly after the commencement of this epoch, and they occur in vast numbers. They disappear with the chalk, and, throughout the whole of the great series of Mesozoic rocks, they present no such modifications as can safely be considered evidence of progressive formation.”*

To put the matter in another way, the earth's strata have performed a like office to that of the mummy-pits of Egypt. They have preserved for our inspection the forms of the first living creatures—forms which Darwinism assures us have been gradually shaped by small but constantly accumulating variations into the life-forms of to-day. But there is not a vestige of evidence that even a single life-form has been shaped in this way. There have been no constantly-accumulating variations. Where, then, was Natural Selection? Was it asleep? Was it busied elsewhere, or was it nursing its strength for the days that were to follow? No demonstration could be clearer that Natural Selection is an utter illusion. We learned, first of all, that there was no

* Pages 35-38.

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indication of its existence for forty centuries; and now we are informed that there is no indication of the operation of any such law during periods that, according to Darwinism, cover millions of years. Indeed, on going back to the very beginning of life—to the Cambrian rocks—we discover that from then till now there is no trace of Natural Selection? Could any proof be more complete?

Natural Selection is not, and never was, a fact. It breaks down even as a theory. Darwin published the following confession in his *Descent of Man*: "I now admit, after reading the essay by Nägeli on plants, and the remarks by various authors with respect to animals, more especially those recently made by Professor Broca, that in the earlier editions of my *Origin of Species* I probably attributed too much to the action of Natural Selection or the survival of the fittest. . . . I had not formerly sufficiently considered the existence of many structures which appear to be, as far as we can judge, neither beneficial nor injurious; and this I believe to be one of the greatest oversights as yet detected in my work."* This was the beginning of the end. There were still long years of apparent success, and, indeed, of what seemed an overwhelming triumph, in front of the theory; but the fatal flaw had been already noted. Darwinism could not square with facts. The attempt to prove that Natural Selection is a fact is given up by the Darwinian leaders on the continent. They confess that they cannot trace its

* *Descent of Man*, vol. i., p. 152.

action in the production of a single organic form. Prof. Weismann has made the following striking acknowledgment: * "When we seek to think out the Selection-process in the details, we see that here also we know nothing fundamentally, and that it is very easy for anyone who relegates this process to the realm of fancy, to attach weight to his views; for it is uncommonly hard to represent this process of Selection to oneself in the details, AND NOT YET POSSIBLE TO PROVE IT IN A SINGLE INSTANCE." Again, after referring to the difficulty of tracing the process of Natural Selection in a certain example, he says: "As in this case, so in all others of Natural Selection, *we are not in a position to prove it.*" † Prof. Plate of Berlin, another prominent Evolutionist, makes, in a later work the same significant admission.‡ That "Natural Selection" is not natural has since then received an amusing illustration from the pen of Weismann himself. He says (*Descendenz Theorie*, 1902, vol. i., p. 66): "The process of Natural Selection cannot be directly observed, because its action is too deliberate, and our means of observation are neither comprehensive nor delicate enough for the purpose. The survival of the fittest cannot be ascertained in Nature, because it would be impossible for us to judge beforehand which individuals would turn out to be the fittest. I am, therefore, obliged to invent an instance of the process of Natural Selection, instead of seeking to explain it by observed

* Page 29. † *Allmacht der Naturzüchtung* (1893), p. 30.
‡ *Bedeutung des Selectionsprinzipes* (1899), pp. 93, 94.

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examples.” “So,” comments Prof. Fleischmann, of Erlangen, “in forty-two years (since the publication of *The Origin of Species*) it has not been possible to discover one single definite example of Natural Selection! When Darwinists talk about the subject, they still have to rely upon the goodwill and ‘pious faith’ of their auditories.”*

The progress of science is thus demonstrating to Darwinists themselves that Natural Selection does not rest upon observed facts. In other words, it is a baseless hypothesis, a dream. Scientific men, of unchallenged eminence, have already given authoritative expression to this condemnation. “Bischoff, whom Liebig styles a master in the department of Evolution, said, in his lecture at Munich, on the Darwinian theory, that ‘this movement could not, and would not, last. The basis on which it was erected, namely, the study of Nature, must necessarily prove the instrument of its subversion and restriction to that modicum of truth that was in it.’ Liebig himself declares that ‘strict scientific search knows nothing of a chain of organisms.’ And Dubois-Raymond speaks in these cold and almost sarcastic terms of the theory of Natural Selection: ‘We seem to have the sensation, in holding to this doctrine, of a man hopelessly sinking who is grasping a single plank to keep him above water!’”† Dr. Müller, the well-known Editor of *Die Natur*, wrote in that journal (April, 1888): “It was a great con-

* *Die Darw. Theorie* (1903), p. 191.

† Bettex, *Modern Science and Christianity*, p. 147.

ception of Darwin's, that of educing all organisms from one another; unhappily, a single glance back at the creatures of the several epochs of creation that have been preserved to us in fossils demolishes this specious hypothesis." Professor Fleischmann, once a Darwinist, says: "So long as the theory of metamorphosis is not proved by plain facts, it remains an idle hallucination, undeserving the tribute of admiration paid to it." And Wilser declared before the German Scientific Congress of 1897: "He is no scientist who has not settled accounts with Darwinism."

This last foundation, therefore, has failed like the rest. Unlimited variability, unlimited time, "the inherited effects of use and disuse," and Natural Selection, are alike demonstrated fictions. It is long since Weismann warned the scientific world that, if they rejected Natural Selection, they must accept Creation, as nothing else can explain the facts. *How* God created the myriad forms which fill the air, the earth, and the sea we do not know. But we know that a Power, which is not part of the forces of Nature, must have wrought these marvels—a Power endowed with infinite wisdom and endless resource, and manifesting everywhere unfathomable compassion and delight in the works of His hands.

Much more might be added; but the overthrow of the foundations on which Darwinism is confessedly built makes it impossible for this theory to maintain its hold upon science. If any further proof of its erroneousness were required, it would be found in the

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story told by the fossils. If animals had been evolved, we should have found the strata occupied at first by animal remains of one form only. Then by-and-bye we should have seen these diverge from each other by small variations. The differences would then become more marked, until perfectly distinct forms were reached. We certainly should not expect to encounter, at the very outset, numerous forms which were entirely different; which were fully developed; and which did *not* afterwards vary, but continued, in every respect the same, age after age. We should not, I repeat, expect to discover this; for such radical distinction of the forms, and the absence of change in them afterwards, would alike be fatal to the theory. But this is what we do find. There are wide differences in the forms from the very first; and some of the earliest continue to the present hour unchanged. When new forms enter, their entrance has not been preceded by variations of earlier life which lead us to look for the coming of these. "The new forms," says the late Duke of Argyll, "always appear suddenly—from no known source—and generally, if of a new type, exhibiting that type in great strength as to numbers, and in great perfection as regards organisation. The usual way of evading this great difficulty in the facts of Geology is to plead what is called the imperfection of the Record. But this plea will not avail us here. There are some tracts of time, respecting which, our records are as complete as we could desire. In the Jurassic rocks we have a continuous and undisturbed series of long

and tranquil deposits—containing a complete record of all the new forms of life which were introduced during these ages of oceanic life. And those ages were, as a fact, long enough to see not only a thick (1,300 feet) mass of deposit, but the first appearance of hundreds of new species. These are all as definite and distinct from each other as existing species. No less than 1,850 new species have been counted—all of them suddenly born—all of them lasting only for a time, and all of them in their turn superseded by still newer forms. There is no sign of mixture, or of confusion, or of infinitesimal or of indeterminate variations. These ‘Medals of Creation’ are all, each of them, struck by a new die, which never failed to impress itself on the plastic materials of this truly creative work. There is nothing more instructive than to place a series of these new species, such as the Ammonites, side by side. The perfect regularity and beauty of each new pattern of shell, and the fixity of it so long as it lasted at all, are features as striking as they are obvious.”*

In the face of such facts, it is astonishing that Darwinism could ever have found acceptance. But, after all, it is not more astonishing than many another belief that has been the fashion, or the idol, of an hour. Man’s word changes and disappears. “The Word of the Lord endureth for ever.”

* *Organic Evolution Cross-examined*, pp. 145-147.

CHAPTER IV.

THE WORLD WAS CREATED IN SUCCESSIVE STAGES.

SOME who fully believe that the Bible is, and must be, in complete accord with the perfected results of scientific research, are nevertheless in doubt as to the propriety of the statement that the Scripture has "anticipated" science. But here, in the very information that the Universe has been formed by successive acts, is an instance of distinct anticipation of science. It is a fact also which forms one of the clearest possible proofs of the Divine inspiration of the Bible. For, so far from being a likely conception, it was opposed to all that seemed consonant with correct notions of the Divine power, and on this very account it formed a distinct difficulty for the early Christian teachers. Clement of Alexandria, who died about 217 A.D., maintains that the entire Creation was produced by *one* Divine act; that the "six days" do not indicate a real succession of time; that this is merely an adaptation to our minds which are always accustomed to see things accomplished in successive parts; and that the real meaning of the text is that the Creation is arranged according to a certain scale, those which are named last being higher than those which are named before them. Origen, a disciple of Clement, explained the Creation history in the same way. As a proof of his position,

he refers to the first three days. "What man, endowed with common sense," he asks, "will believe that there was a first, a second, and a third day, an evening and a morning, without sun, without moon, and without stars?" The plain meaning of the Scripture was therefore set aside. All things, it was held, were called into being at once, and the days were supposed merely to indicate the degrees by which created beings are separated, in point of excellence, one from another.

In like manner, Athanasius says: "No creature is more ancient than another: all species were created at once, together, by one and the same commandment." Although the plain teaching of Genesis provoked a revolt against this explanation, the notion of a simultaneous creation continued to hold its ground. It was taught by S. Augustine and others. To ancient thought there was something abhorrent in what was then, as now, the plain meaning of Genesis i. It seemed to imply that God was obliged to accomplish His work, like puny man, step by step. The ancient writers erred in confining themselves to the question as to God's power, regardless of the Divine wisdom. It was part of God's purpose that the earth should be prepared for the life that was to follow, through its occupancy by the life which went before. This is God's plan always. The like order was seen in the proclamation of the gospel. It was to the Jew first and afterwards to the Gentile. The same purpose is shown in the waiting of to-day. "For as in Adam all die; even so in Christ shall all be

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made alive. But every man in his own order. Christ the first-fruits: afterwards they that are Christ's at His coming: then cometh the end" (1. Cor. xv. 22-24).

But now that science has traced the Divine working, and pointed out the story indicated by the earth and the material universe we are compelled to mark how wondrously the Bible has anticipated scientific research. Mr Gladstone, in his first paper in *The Nineteenth Century* as well as in his rejoinder to Professor Huxley, laid special stress upon this marvellous agreement between Scripture and science. The Professor challenged (and, as we shall see, wrongly) a point or two but chose to ignore this strange coincidence. Let me place now before the reader the following points in the story of the earth's past:

1. The creation of matter.
2. The material universe is formed of the same matter.
3. The earth and the heavenly bodies constitute a unity.
4. The first condition of matter, that of a fluid.
5. The introduction of energy: "The Spirit of God moving upon the face of the waters" (Genesis i. 2).
6. The creation of light.
7. The creation of the expanse, the great ocean of ether, in which the sun and planets and stars are placed.
8. The separation in our earth of dry land and water, and the gathering of the seas into one place.

9. A period of vegetation, previous to the introduction of animal life.
10. The creation of the heavenly bodies.
11. A period of marine life.
12. A reptilian period.
13. Some of the reptiles were of huge dimensions.
14. The introduction of bird life.
15. The introduction of cattle.
16. The introduction of man.
17. The cessation of the creative work.

Here is a chain of seventeen links. If this chain corresponds exactly with that which science arranges for us, is anything more required to prove the Divine origin of this opening chapter of Genesis? These facts could not have fallen into this order by chance. An easy mathematical calculation shows that, if a man had these seventeen statements put before him, and were to try to place them in the right order, there are in all 355,687,428,096,000 possible arrangements. That is, the arrangement might be wrong 355,687,428,095,999 times, and could only once be right. This calculation, however, assumes the statements to be given; but when we ask how those notions could have originated in an unscientific age, or who at that time could have penned such statements, the utter impossibility of this account having had a merely human origin will be apparent.

This has taken us beyond the subject of this chapter. But, if it be astonishing that the Scripture should detail the stages through which the world has passed, before there was a human eye to see, or a

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human tongue to tell; it is hardly less marvellous that the truth regarding the gradual creation of the heavens and the earth should have been enshrined in these opening words of the Bible. This very framework of the earth's history is thus thoroughly scientific. It was, as we have seen, a difficulty to the highest learning of an unscientific time. But those who received its teaching in simplicity were placed by the Scripture exactly where the latest science places ourselves now. Believers knew, before geologists had searched the strata, that the world's story had run in this way. The men of faith had the text: science has only provided us with a commentary.

Before we ask whether those seventeen stages are *the* stages through which the world has actually passed, another question detains us for a brief space. What were those creative "days"? Does the Scripture mean us to understand them as ordinary days of four and twenty hours each? Or is it plainly indicated that they were extended periods?

CHAPTER V.

THE DAYS OF CREATION.

THE long and almost-undisturbed opinion of Bible readers has undoubtedly been that the days of Creation were ordinary days of twenty-four hours. The ancient Babylonians represented the *sar*, a period of 3,600 years, as "a true cosmogonic day;"*

* Lenormant, *The Beginnings of History*, p. 237.

but we have no indication that the Jews understood the creative days to be extended periods. It was quite natural, therefore, that this interpretation should have excited surprise and opposition when it was first suggested. It was represented that the proposed interpretation was due to an attempt to reconcile the Scripture with science, and the suggestion was condemned as an unworthy wresting of the Word of God.

It need hardly be said that it is quite possible that an interpretation may be new and also true. Much may lie concealed in the Scripture which advancing knowledge may reveal. It has been so with the first coming of our Lord. Many of the predictions have since then assumed a precision and an importance of which Old Testament readers were previously unconscious. We are receiving similar enrichment now through Babylonian and other discovery. Why, then, should science be forbidden to shed her light here, and to teach us, if she can, to read the Scripture with fuller understanding? No science, indeed, has the right to lay down the law and say: "You must no longer understand the word 'day' here in the ordinary sense; it can only mean a period." But if the disclosure by science of the great creative epochs invites us to search the Scripture, and to see in what sense the word "day" has here been used, are we to decline the investigation? or are we to be forbidden to say what its result shall be?

Before asking the reader's attention to the sense in which the word "day" is used, it may be well to note

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an interpretation, which, we are told, suits all the facts of geology, and renders our inquiry needless. It is said that the opening words of the Bible, "In the beginning God created the heavens and the earth," indicate—not the creation of *the material* out of which the whole was made, but—the creation of the completed heavens and the earth as they now exist. The second verse is then interpreted as stating that the earth had fallen into a state of chaos, and the rest of the chapter is treated as a description of the earth's restoration.

Insuperable difficulties prevent the adoption of that interpretation. I say nothing of the fact that there was no such total destruction and chaos just before man appeared upon the earth. We limit ourselves to the statements of the Scripture. Have not the words, "Let there be light," been always understood as denoting the *creation* of light? But how could light be created at a time when it had been already in existence for an unnamed period, and was then actually being poured forth from sun, moon, and stars? There must also have been day and night untold ages before; but we are apparently to read that these are now distinguished and named for the first time (verses 3-5). We are then told that God made the expanse and named it heaven. Now this does not concern the earth, but the whole extent of celestial space; and it certainly seems as if we were reading an account of the creation of the entire material universe, and not one that speaks merely of the earth's renovation. The same remarks apply to

the work of the fourth day, when God made the sun, moon, and stars. The word "made" is taken, not in the sense of formed, but in the sense of "appointed." The reader will ask, however, why these should be appointed now which must have been exercising this very office long before, and must have ministered light and heat to the former earth which is supposed by this theory to have been destroyed. In addition to all this, it is plain that the Scripture cannot be understood as speaking in verses 2-31 only of the renovation of the earth. It is an account of the creation of the entire material universe. For it concludes with these words: "Thus the heavens and the earth were finished, and all the host of them" (ii. 1); and the making of the heavens as well as of the earth was included in the work, not of "the beginning," but of these six creative days: "For in six days the Lord made heaven and earth, the sea, and all that in them is" (Exodus xx. 11). Those six "days," therefore, embrace the history of the first and only creation of the material universe.

Let us now ask what *the Scripture* means us to understand by the creative "day." There can be no question that the term "day" is used freely in the sense of "period," both in the Old and in the New Testament. We shall immediately see that this is true of the Creation-History itself; but the word also occurs elsewhere in the Pentateuch in this sense. In Exodus xiii. 8, Moses, speaking in view of Israel's entrance into Canaan, and of their settlement and prolonged residence in it, refers to that entire period as a

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“day.” He says: “And thou shalt show thy son *in that day*, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt.” During the whole period referred to—covering many centuries—the Passover was to be annually observed, and thus explained by one generation to the generation following. It is used of a shorter period in Deut. ix. 1: “Hear, O Israel: Thou art to pass over Jordan *this day*, to go in to possess nations greater and mightier than thyself,” &c. The “natural day,” on which the words were spoken, passed without Israel crossing, or even preparing to cross, the Jordan. The actual crossing took place between two and three months later; and the evident meaning of the phrase is that the time, that is, the period, had come when this great event was fully in view. In the same Book (xxx. 16-18) the Lord discloses to the Lawgiver the coming apostasy of Israel. The people will defile themselves with idolatry. “Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say *in that day*, Are not these evils come upon us, because our God is not among us. And I will surely hide My face *in that day*,” etc. This is plainly not a twenty-four hours’ lapse of God’s people. It is a prolonged period of decline and fall, of disaster and of penitent return.

That the word is frequently used in the Prophets to designate the period of the earth’s full salvation

everyone is aware. See, for example, Isaiah xix. 18-24: "*In that day* shall five cities in the land of Egypt speak the language of Canaan. . . . And the Egyptians shall know the Lord *in that day*. . . . *In that day* shall there be a highway out of Egypt into Assyria. . . . *In that day* shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth." The same use of the word is frequent in the New Testament. Our Lord says: "Your father Abraham rejoiced to see *My day*" (John viii. 56). He speaks of a man's entire period of life and possible service as a "day": "I must work the works of Him that sent Me while it is day: the night cometh when no man can work" (John ix. 4). That the term is used in the same sense of "period" in 2 Corinthians vi. 2 is equally clear: "Behold, now is the accepted time; behold, now is *the day* of salvation."

These and similar instances show that it cannot be contested that "day" may mean a period, and that, if the Spirit so willed, it might be employed to designate periods of creation. The question still remains, however, as to whether the word is employed in this sense in the Creation-History. One fact, which the reader, if unacquainted with Hebrew, ought to know, has some bearing upon this matter. The Hebrew does not read "the first day," "the second day," etc.; but "day one," "day two," etc. The definite article *ha*; "the," is not used till we reach "the sixth day," which closes the creative work. It is also found with "the seventh day." Now, if

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these were ordinary days of four and twenty hours each, they would have been memorable as the first-born of time, the opening days in the great succession which has measured out months and years and centuries and millenniums. It was very natural that our translators, understanding these to be ordinary days, should have spoken of them as "the first," "the second," "the third," and so on. But, seeing that the Scripture does not so speak of them, it seems clear that this was not its view of those days. They appear to be a series entirely apart; and the phrase used throughout our Authorised translation does not occur till we reach the last which concludes the series. That is, the sixth day, completing the entire creative work, and rounding off the periods through which this great work of God was carried on from the beginning to its close, is alone numbered in this way. The phrase, "the seventh day," appears to indicate that this also is not to be regarded as an ordinary twenty-four hours' day, but as the same in kind with the preceding six. These facts will not be lightly set aside by anyone who has marked the fullness of meaning lying hid beneath the slightest peculiarities of Scripture language; and there must be some reason why the Bible does not speak of first, second, third, fourth, and fifth days, but of days one, two, three, four, and five. If these were ordinary days, they were actually the first, the second, &c. If they were *not* ordinary days, we can understand why they are in this way set apart by themselves.

A further question also requires an answer. How

No Natural Days Possible before the Fourth. 71

could there have been natural days of four and twenty hours each, in the absence of the sun? The sun was not "made" until the fourth day; and the first three days were consequently days which had not been measured by the sun's apparent course. That question is emphasised by the special mission assigned to the sun and the rest of the heavenly bodies. "And God said, Let there be lights in the expanse of heaven *to divide the day from the night*; and let them be for signs, and for seasons, and FOR DAYS, and years" (Genesis i. 14). Before Day Four there was, therefore, according to the Scripture, no ordinary day and no ordinary night. For it is the special mission of those lights to make these divisions of time. It was theirs "to divide the day from the night," and to "be for days." But if the first three creative days were not ordinary days, the whole contention breaks down.

Turning again to the statements of the Scripture, we find that the word "Day" is undoubtedly used in the Creation-History itself in the sense of "Period." In ii. 4 we read: "These are the generations of the heavens and of the earth when they were created, IN THE DAY that the Lord God made the earth and the heavens." Here "day" clearly means *the entire period of creative activity* just described in the first section of the Book. It is used in this sense, too, without a word of explanation. There is not the slightest warning that the term is not to be understood in its usual signification. The vast importance of this fact will at once be recognised. The meaning

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of "period" is one which is plainly regarded as entirely natural to this early narrative; and we are led to ask whether its use here does not throw light upon its use in chapter i. Six periods, in each of which some great step is taken to prepare the earth for man's abode, may naturally be spoken of as one great period of creation. But if this sense of the word "day" had not been in view of the Scripture here, we should have expected either some such phrase as "the six days," or no reference here to "day" at all.

But all doubt on this not unimportant question is removed by the Scripture itself. The seventh day is referred to in Hebrews iv. The Apostle is speaking there of the Rest of God, which Israel failed to enter into, and which still remaineth for the people of God. But this Rest of God, into the enjoyment of which believers enter, is identified with the Seventh Day of the Creation-History. Quoting (in verse 3) the words of Scripture: "As I have sworn in My wrath, if they shall enter into My rest," the Apostle adds: "Although the works were finished from the foundation of the world." That is, the failure of the Israelites to enter into it was not due to the non-existence of the Rest. For God's works were finished when the world was made, and the Rest began when man, the last of God's works, was created. In other words, the Rest which still remaineth, and into which all believers enter, is this rest of the Seventh Day. And, if there were any doubt as to this identification of the Seventh Day with the period which commenced at man's creation

and continues now, and will continue as long as the day of grace abides, it would be dispelled by verse 4 : " For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." As Dean Alford has said in his Commentary: " The rest here spoken of must not be understood only as that of one day after the completion of creation ; but as an enduring rest, commencing then, and still going on."

The Seventh Day is thus shown by the Scripture itself to be a period. Bengel, commenting upon Hebrews iv. 4, has well said long ago: *Notabile est, quod Moses dierum superiorum, sed non septimi, finem scripsit*; " it is noteworthy that Moses has recorded the end of the former days, but not of the seventh." Here already, therefore, even in the time of Moses, the omission of the customary ending: " the evening was and the morning was, day the seventh," indicates that this was then an uncompleted period. It has been already noted that " the Seventh Day " is one of the same series with the Creative Days. When we know the nature of one, therefore, we determine the nature of all. If the seventh is a period, then each of the other six was a period also.

Though this proof is really conclusive, it may be well to notice briefly two objections. It is said that the Fourth Commandment compels us to look upon the Creative Days as ordinary days. It is quite true that we are there enjoined to labour six days and to rest upon the seventh; " for in six days the Lord made heaven and earth, the sea and all that in them

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is, and rested the seventh day" (Exodus xx. 11). But have those, who use this as an argument, observed that the parallel is not exact? We are not told that God *rests every seventh day*, and that we, therefore, should also rest upon that day. On the contrary, God's action is spoken of as past; and it can only belong to time present if God's Seventh Day continues now, as Hebrews iv. teaches us that it does. Even the Fourth Commandment, therefore, is in accord with what we have learned from other Scriptures. We, in our little sphere, are to imitate God in His great sphere. He worked through those Six Creative Periods, and rested the Seventh. And, when the Seventh comes to its end, God's work will begin again, and He will create the new heavens and the new earth wherein dwelleth righteousness.

The other objection argues that the constant mention of "evening" and "morning" in connection with the creative days prove them to be twenty-four hour days. But the objection has not been well-weighed. If "day" is used figuratively for period (as we have seen that it is certainly so used in the case of the seventh day) why should not evening and morning be also used figuratively to denote parts of that period? Must we accept it as a law that evening and morning shall never be so used, and that, wherever they occur in Scripture, they are to be literally interpreted? Would it be wise to argue, in regard to John ix. 4: "I must work the works of Him that sent Me, while it is day: the night cometh when no man can work," that because the word

“night” occurs in the passage, therefore the “day” referred to must be one of twenty-four hours? Isaiah xxi. 11, 12 reads: “Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night.” Here both “night” and “morning” are evidently used figuratively, and are plainly intended to be understood as periods. That “evening” and “morning” may have a similar significance in the Creation-History is, therefore, entirely possible.

To have reasoned, that “Day” *must* be interpreted as “period” in Genesis, because geology showed that this is the only appropriate interpretation, might possibly be wrong. I am not prepared to say definitely that it would be wrong; for we should not refuse to permit God’s works to shed light upon His Word. But, it will be observed, that our interpretation is not based upon any such reasoning. It rests, and rests securely, upon the teaching of the Scripture which explained that these days were periods more than sixteen centuries before geology began.

CHAPTER VI.

THE CREATION-HISTORY IN FULL ACCORD WITH SCIENCE.

MUCH has been made of the supposed failure of Hugh Miller and of others to reconcile Genesis and geology. The reconciliation, it may be admitted, was not yet complete; for geology had

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not then recognised some things which it has recognised since. But in all those attempts so marked and broad an agreement was shown to exist between Genesis and the work of God then revealed as was fitted to make a deep impression upon every open mind. We shall now see that in those seventeen points already noted, we have a series of anticipations of science which can only be explained when it is admitted that Genesis i. is a direct Divine Revelation.

We have already seen that science is in entire agreement with Genesis on these two points :

1. *Matter has been created.*

2. *The material universe is formed of the same matter.*

Let us now proceed to the next link in this chain :

3. *The earth and the heavenly bodies constitute a unity.*

That is implied in the statements made in the Creation-History. The matter of the entire universe is the result of one creative act. All the heavenly bodies are fashioned by the same Creator. They come into existence to accomplish one grand comprehensive plan. But there is much in the narrative besides which confirms the impression. The surrounding of all with the one expanse (verses 6, 7) and the making of the heavenly bodies on the fourth day show that the heavens and the earth are one connected system which the Divine hand was everywhere carrying to its completion. Further, we are told that God binds the heavenly bodies to the earth with the yoke of service. We read that " God made two great lights ; the greater light to rule the day,

and the lesser light to rule the night, and the stars ;” that is, the stars were joined in this service with the lesser light ; and the purpose of the whole is set forth in verse 14 : “And God said let there be lights in the expanse of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and for years.”

This statement touches upon a fact on which we shall have something to say. Meanwhile, it is enough that we note the Scripture representation that the heavens and the earth are one connected system. What, let us now ask, is the reading of science ?

That the world is adapted to us, and we to it, the slightest observation proves. The air, for example, is fitted for conveying sound, and the ear for receiving sound. There is a similar adaptation between the eye and light, and between our tastes and many objects in Nature which gratify those tastes. There are indications of a harmony between animate and inanimate Nature which it has been, and still is, the delight of science to explore. There is an evidently planned relation between the mass of the earth and the life which is upon the earth. If the mass of the earth were less, it would attract the living beings on its surface with decreased force, and they would lose that stability and rest which they now enjoy. If, on the other hand, the mass were much greater, the increased attractive power would make effort more difficult, and would render life a burden. This shows that the mass of the earth and the powers enjoyed by living beings upon the earth belong to one plan.

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Science has had to encounter a multitude of facts which at first seemed difficult to reconcile with the idea of all pervading law ; but as research proceeded, order and harmony became increasingly manifest. Kepler's discovery of the laws of planetary motion, and Sir Isaac Newton's of the law of gravitation, showed that our solar system formed a unity, and that it must also be similarly connected with the more distant celestial orbs. Advancing research revealed the nature of light and the existence of the great sea of ether in which all the heavenly bodies are immersed, and it was seen that all were held in one grasp. "Light," says the late Duke of Argyll, "reveals to us the fact that we are united with the most distant worlds, and with all intervening space, by some ethereal atmosphere, which embraces and holds them all."* The progress of science, since these epoch-making discoveries, has accumulated an array of facts which place the unity of the stellar universe beyond doubt. "During the latter half of the nineteenth century," writes Dr. Alfred Wallace, "the opinion of astronomers has been tending more and more to the conception that the whole of the visible universe or stars and nebulae constitutes one complete and closely-related system ; and during the last thirty years especially the vast body of facts accumulated by stellar research has so firmly established this view that it is now hardly questioned by any competent authority."† Thus the unity of the solar and sidereal systems, which is implied in the Scripture

* *The Unity of Nature*, p. 11.

† *Man's Place in the Universe*, p. 100.

statements regarding their origin, is now accepted by science as a fact. This is the more remarkable, seeing that the Bible is everywhere imbued with this conviction. Nature is throughout thought of, and spoken of, as one. It is conceived of as a domain which is subject, throughout all its vastness, to one all-controlling will. "Thou hast established the earth," says the Psalmist, "and it abideth. They continue this day according to Thine ordinances: for all are Thy servants" (Psalm cxix. 90, 91). Here again, therefore, the Bible has made those who received it possessors of a knowledge even from the earliest times, which science, after almost incredible achievements, is only clearly attaining now.

4. *The first condition of matter was that of a fluid.* The terms applied by the Scripture to matter, as at first created, indicate that it was a fluid. It is described as "the deep"; "and darkness was upon the face of the deep" (i. 2). It is also referred to as "the waters": "And the Spirit of God moved upon the face of the waters" (verse 2); "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters" (ver. 6). If this refers to a partition of created matter, and the dividing of the whole mass into two, then primeval matter was in a fluid condition.

The nebular hypothesis of Kant and Laplace has been surrendered by some leading scientists. As research advanced, one weak place in the theory was discovered after another. "For about half a century this nebular hypothesis was generally accepted; but

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during the last thirty years so many objections and difficulties have been suggested, that it has been felt impossible to retain it even as a working hypothesis.”* It has now been replaced by another theory, which will probably be supplanted in its turn by yet another more in keeping with the knowledge of some future day. Science has clearly demonstrated, however, that the earth has passed from a fluid to a solid condition. It is not even now entirely solid, though we are unable to explore its internal state. But the great mass of the sun, as compared with the mass of the earth, has prevented that luminary from developing as rapidly as our planet; and we are able to infer from it through what stages the heavens and the earth have passed. Astronomers are agreed that there is now a comparatively thin crust round the enormous globular mass of the sun; and that the interior, which is 860,000 miles in diameter, is composed of matter in a gaseous state, but so compressed as to resemble a liquid.† “The density and viscosity” of this internal matter are probably such, says Prof. Newcomb, as to render its “mechanical behaviour more like that of such substances as tar or honey than that of air, as we are familiar with it.”‡ This last result is no doubt partly due to the intense heat in the interior of the sun; but gravitation, acting upon the mighty mass of primeval matter, must have imparted similar fluidity to it from the first.

5. *The introduction of force.* This is the first thing

* *Man's Place in the Universe*, p. 112.

† See Newcomb, *Popular Astronomy* p. 264.

‡ Page 276.

of which we read after the description of the earth's primal condition—"The Spirit of God moved upon the face of the waters" (verse 2). The verb is in the continuative form—"kept moving." What is exactly indicated by this "moving?" A favourite translation of the words has been "The Spirit of God brooded upon the face of the waters." It seems certain, however, that this is one of the last meanings of which the word is capable. The bird brooding is at rest. Motion is carefully avoided, lest the eggs should be injured, and the life destroyed which the bird seeks to foster. *Rachaph*, however, indicates strong, impetuous motion. John Taylor, of Norwich, in his Hebrew Concordance (1757), says: "It importeth a violent tremulous motion; to flutter over, to agitate in order to excite what is sluggish and unactive." It occurs only in two other places in the Old Testament. "Mine heart within me is broken because of the prophets: all my bones shake" (*rachaph*, Jeremiah xxiii. 9). Here the word plainly indicates a motion that is rapid, uncontrollable, and alarming. The only other instance of its use is in Deuteronomy xxxii. 11: "As an eagle stirreth up her nest, fluttereth (*rachaph*) over her young." Here the reference is to the short, quick, beat of the eagle's wings as she seeks to excite her young to leap up from the nest and to venture out upon the air.

In this statement in Genesis, therefore, we discover the answer to the scientist's question as to the origin of that energy which is so marked a feature of the material universe. The matter out of which the

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worlds were to be fashioned lay torpid in the absolute cold of space. Heat was needed in order that it should become the earth and sun and moon and stars which we know to-day. But how was heat to be generated? "From the direct contemplation of some of the phenomena of heat, a profound mind is led almost instinctively to conclude that heat is a kind of motion." After quoting these words of Professor Tyndall, Professor Bence Jones says: "The theory, then, which Rumford so powerfully advocated, and Davy so ably supported, was, that heat is a kind of motion; and that by friction, percussion, and compression, this motion may be generated as well as by combustion."*

Motion, therefore, meant heat for this mass of matter. But whence was motion to come? "Force," writes Caillard, "is whatever sets a body which is at rest in motion, and also whatever brings one which is moving to rest; and, as you know by experience, bodies never either move, or stop moving, of their own free will. Something outside themselves starts their movement, or brings it to an end. This something is force."† The outside force which conveyed heat to primeval matter was the continued impulsive movement of the Spirit of God "upon the face of the waters." That heat was not self-evolved; for it has been decreasing ever since; and if matter gave it, matter would sustain it. To be able to account for the phenomena of the material universe, we had to know whence the force which supplied the heat of

* *Croonian Lectures on Force*, p. 28.

† *Invisible Powers of Nature*, p. 4.

the universe originally came. When the Pentateuch was written, who knew that this explanation was needed? And who knew that this was the proper place at which it should be given?

6. *The creation of light.* "It is," says Gunkel, "very striking, according to modern conceptions, that light originates before the bodies which give light. This circumstance, much used by modern 'apologists,' constituted no difficulty whatever for antiquity. It thinks of light as an independent thing—as a fine kind of matter."* In support of this latter statement he refers, like von Bohlen before him, to a misunderstood passage in Job: "Where is the way where light dwelleth? And, as for darkness, where is the place thereof" (xxxviii. 19)? Have these writers ever pondered the passage? Has Gunkel, for example, noted the word "way" (*derek*)? It is surely a sufficiently striking expression that speaks of light as "dwelling," not in a *place*, but in a *way*, that is, in a "going," an "advancing." What is it that is hinted at in this extraordinary phrase? That was a question which had to wait till the 19th century of the Christian era. It had to wait till science had gathered knowledge enough to furnish an answer. *Light has actually never dwelt anywhere else than in a "way."* It is the product of *the vibrations of the ether*, as we shall see immediately. But how was the writer of Job led to use a phrase which so exactly reflects the knowledge acquired by recent discovery?

* *Genesis*, p. 93.

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So far was this idea from being the common possession of antiquity that some Jewish commentators believed that this creation of light, apart from the sun, could only refer to the creation of the angels. It has driven others to equally fanciful interpretations. But, thanks to the mighty advances made by recent physical research, we now recognise in it a statement of sober fact, and an undeniable anticipation of science. Never was laughter more completely silenced than that which was raised over the notion of creating light before, and independently of, the sun. Proctor, the astronomer, quotes the following lines of Milton—lines which are a simple paraphrase of the Scripture—as the best statement of the fact as it is now known. “We recognise,” he writes, “in light—

‘Offspring of Heaven first-born

And of the Eternal co-eternal beam’—

the antecedent of all else that exists in the universe; or, as Sir John Herschell has said: ‘The superior in point of rank and conception to all other products or results of creative power in the physical world.’”*

Light was formerly believed to be an emanation from an illuminating body. Illuminating particles were supposed to be sent forth from a body of flame; and it was this scientific misconception which constituted the difficulty and pointed the ridicule which in a so-called scientific age was thrown upon this statement of the Creation-History. But the difficulty was due to ignorance and not to knowledge.

* *Flowers of the Sky*, pp. 1, 2.

It is now known that light is the result of force acting upon the waves of the ether. The particles of light *are not transmitted* to the eye of an observer, any more than the particles of our breath are transmitted to the ear of a listener when we utter a sound. The sound is the result of an impulse given to the air, whose waves are set in motion. It is the striking of these waves upon the mechanism of the ear which gives the sensation of sound. Light is the result of a similar motion—not in the air, but in an immense ocean of an elastic substance, infinitely more attenuated than the thinnest atmosphere known to us. “What, then, is light?” asks Proctor. “What is that mysterious movement of some essence pervading all space, whereby, from remotest depths, news is brought to us, after journeys lasting many years, though space is traversed at a rate exceeding more than ten million times the velocity of the swiftest express train?”

“Light,” he continues, “is in reality the result of undulations in what is called the ether of space, a perfectly transparent, almost perfectly elastic medium, occupying not only void space, but flowing as freely through the densest solids as the summer breeze flows through the forest trees. The waves of light cannot in this way pass through solid or liquid, or even aerial bodies, but either they are sooner or later brought to rest, or else they are more or less gradually deflected; just as the waves which traverse the ocean come to their end, or are deflected, when they meet the shore, or shallows near the shore.

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“All light, however, has its real origin, not in the ethereal ocean itself, but in *the movements of the minute particles, of which all forms of matter known to us are composed.*” Light, in short, is vibration, which, again, is the result of motion imparted to the molecules or atoms of which matter is composed. *Light, was, therefore, the result of the conferring of energy upon matter.* A certain amount of force gives heat. A still greater amount of force yields light. When the primeval waters had been submitted to the former, and so far prepared, the command was given, “Let there be LIGHT,” and light streamed forth.

Further investigation deepens the impression of the marvellous universality of light, and of the necessity of its existence, in order that anything else should exist in the universe. “The immense variety and extent,” says Sir John Herschel, “of the chemical agencies of light as displayed in its action both on organic or inorganic matter, revealed to us by the late discoveries in photography, assign to it a rank among natural agents of the highest and most universal character.”*

Light was therefore required to prepare the way for all the life which was to follow. Is it possible to explain the fact that the creation of light occupies this exact place in the Creation-History, apart from the fullest Divine inspiration? Light is the effect of sufficient force; and it comes next after force is introduced into the newly-created matter. Light is the absolutely necessary forerunner of all vegetable

* *Familiar Lectures upon Scientific Subjects*, p. 220.

and animal life; and it is here made the precursor of all vegetable and animal life. Who knew these secrets in 1600 B.C.? Who placed them upon the page of Scripture, so that those thirty-five centuries have been taught what science only discovered yesterday?

CHAPTER VII.

THE CREATION-HISTORY IS IN FULL ACCORD
WITH SCIENCE (*Continued*).

WE continue our inspection of this wonderful seventeen-linked chain. We now look at—

7. *The creation of the expanse.* How much is felt to depend upon those opening words of the Bible is shown in the strenuous attempts of the critics to prove that they express past ignorance, and so show a merely human origin. How far that attempt is carried may be seen in Dr. Driver's comment upon this passage. He informs his readers that the Hebrew word *rākīa* ("firmament") means "something *pressed down firm*, and so *beaten out*;" and that the *rākīa* is "a firm and solid expanse capable of supporting the masses of water confined above." In a note he rejects the translation "expanse" on the margin of the Revised Version, alleging that "it suggests a false sense;" and stating that "the word means an *expanded* or *extended thing*."* This is carrying criticism quite to the verge of the ridiculous.

* *Genesis*, p. 7.

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Who ever denied that the expanse was a thing? The question is whether it is an *expanded* thing, or a thing "pressed down firm," and made more solid than it was before. Dr. Driver's Hebrew is quite as unsatisfactory as his English. Fuerst speaks of the verb *rāka* as an organic root with the "fundamental signification of to stretch, to extend, to spread out, to beat out." Strange to say, the meaning for which Dr. Driver contends—"to press down firm," "to make more solid"—neither Fuerst nor any other Hebrew authority has ever chronicled. There are words in Hebrew which do mean to press down, but *rāka* is not among them. Its meaning is shown in the following passages, in which the translation of *rāka* is printed in italics: "To Him that *stretched out* the earth upon the waters" (Psalm cxxxvi. 6); "He that *spread forth* the earth and that which cometh out of it" (Isaiah xlii. 5). Here there is no hint of "making more solid," of "pressing down firmly," but of extending, expanding, spreading out.

Besides, the words in Gen. i. 6 repudiate the critical comment: "And God said, Let there be a *rākīa* in the midst of the waters, and let it divide the waters from the waters." Plainly, then, the *rākīa* is that which extends from the waters below to the waters above, whatever these latter may be. Is this a solid body? Is it something "pressed firmly down," and "made more solid"? If so, how is it that we are able to move so freely through it? How utterly impossible it is for any rational exegesis to keep to the sense which the critics would here impose upon

the word will be seen upon turning to the 20th verse: "And fowl that may fly above the earth in the open firmament of heaven." Dr. Driver himself accepts that very translation, and speaks of the fowl flying "in the open *rākīa* of heaven." But if the *rākīa* is a "solid," if it is something "pressed firmly down," how can it be "open," and how can birds fly in it? When we consult the Hebrew text, the absurdity of the critical contention reaches its climax. The text reads literally: "And fowl (that) shall fly upon the earth, upon the face of the *rākīa* of the heavens." Now, if the *rākīa* is a solid globe, one of two conclusions must be drawn. Either (1) the birds are on the other side of this "solid dome," for they are to fly *upon* the face of the *rākīa*; or (2) they are to fly with their backs to the earth and with their faces turned to the inside of this "solid dome"—a feat which it may safely be said no bird has ever achieved. Besides, the two-fold description settles beyond all question the sense in which the *rākīa* is used in the Scripture. The birds "fly upon the earth upon the face of the *rākīa* of the heavens." The birds *fly* upon the earth, because they are borne up by the air. They float or swim in the expanse which stretches between the waters which are beneath and the waters which are above. The *rākīa*, therefore, embraces the atmosphere, and is that in which the earth and sun, moon and stars are placed. In one word, it is "the heavens."

We need not pursue this critical enormity farther. So plainly is this the sense of *rākīa* that the ancient Aramaic translations used by the Jews could not but

render the word "expanse." The expressions of the original Scripture taught the ancient Rabbis truths which made them wiser than the science of their time. Here is one Rabbinical comment on the words *between the waters*: "The heavens made a distinction (or separation) between the waters, for there are also waters above the heavens as they are (here below) upon the earth. And the waters are as high above the heavens as the distance is from heaven to earth." That comment occurs in the *Tzeénah Ureénah*, compiled from the Talmud by a Jewish writer, in 1693. In the Talmud itself it is said: "When God created the world, it (*rakia*, 'the expanse') continued to *expand* until He rebuked it." The Jews have been constant in their testimony on this point, and were kept right simply by the Scripture. David Kimchi, who died in the year 1240, explains the verb *rāka* by *paras*, "to spread out." As we have seen, this rendering has been followed by the Jews in the translations which they have made of the Old Testament. They render *rākīa* by "expanse." Christian scholars who learned Hebrew at and before the times of the Reformation followed the Jewish interpretation. Vatablus and Peter Martyr, Calvin, Luther, and others translate the word by "expanse," and "extension."

Let us now ask whether research has shed any light upon this great work of the Second Day. It is usually understood to mean that the clouds were separated from the waters; that the earth's interior heat, which still made itself felt upon the surface, had

enveloped our globe in an atmosphere of steam ; and that this second creative period was occupied in cooling the earth's surface still farther until a clear interval was made, on the top of which the clouds floated. This, as Professor Dana remarked, seems too trivial a work to occupy so pre-eminent a place in the Creation-History. And the History itself disposes of the suggestion. What God made upon the Second Day is not a clear interval between the waters and the clouds, or even our atmosphere. It is "the *rākīa* of the heavens," the entire expanse which stretches out from our earth in every direction, and in which all the heavenly bodies have their station ; for we read that "God set them in the expanse of the heavens to give light upon the earth" (verse 17). It embraces all that is called heaven ; "And God called the expanse heaven" (verse 8).

Will the reader now note that the Scripture tells us that this expanse was "*made*" : "And God MADE the expanse, and divided the waters which were under the expanse from the waters which were above the expanse." Now, had the *rākīa* been the solid dome which Dr. Driver strives so hard to show that the Scripture conceives it to be, it is evident that it would certainly have required to be "*made* ;" but what making could there be in the formation of an empty space, a mere interval between one heavenly body and another ? An interval can be "*set*," or "*placed*" between one object and another ; but it cannot be worked "*as one works in gold and silver*," an illustration which Gesenius uses in speaking of

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the meaning of *asah*, which is here rendered “made.”

This, had it been weighed, might have formed another “Bible difficulty.” We have now light enough, however, to see that it is another, and a marvellous, confirmation of Bible claims. The Scripture has elsewhere referred to this constitution of the expanse. In Isaiah xl. 22 we read: “It is He . . . that stretcheth out the heavens as a curtain.” The word here rendered “curtain” is *dōk*. It occurs in this passage only, but it is closely connected with other Hebrew words which leave no doubt as to its meaning. Fuerst, in his Concordance, renders it as “fineness,” “thinness.” Gesenius also gives “thinness” as the meaning. But when our translation was made, men had no adequate notion of what might be meant by this description of the heavens; and so the word was taken to signify some fine cloth, or curtain.

One of the most important discoveries of the nineteenth century, however, has supplied a better comment. Sir Isaac Newton suspected that the heavens were not mere empty space, for it seemed to him that the sun, for instance, could not attract the earth unless there was some medium connecting the two. This was lost sight of afterwards, and astronomers pursued their calculations as if there were no medium to be taken into account. But this imagination was swept away when the true nature of light was discovered, and it was shewn that our earth and all the heavenly bodies move in a great sea of

"ether." What is this ether? It is so "expanded," so attenuated, that some have doubted whether it could be said to be matter at all. The last word on the subject is that the "Aether . . must be regarded as a continuous uniform medium free from any complexities of atomic aggregation, whose function is confined to the transmission of the various types of physical effect between the portions of matter."* Now that statement, masterly and clear to the scientist, is summed up for the popular mind in this one word, "fineness." The expanse was *made* so that this element in nature was freed "from any complexities of atomic aggregation." The heavens were stretched out as fineness. That work had to be done before a place was made for the heavenly bodies, and before their relations to each other were fixed. How can we account for the fact that the Bible tells us (1) that this work was done, and (2) that it was done at this precise juncture?

8. *The separation in our earth of dry land and water and the gathering of the seas into "one place."* This is the first portion of the great work of Day Three. It implies that the entire globe was submerged, and that, consequently, there is water enough upon the earth to do this—a fact which science has now ascertained. The entire land surface is about 38,000,000 square miles, while the surface of the ocean is about 111,000,000 square miles, or nearly three times as great as that of the land surface. Then the mean height of the continents is about 1,000 feet above the

* J. Larmor, *Encyclopædia Britannica*, vol. xxv., p. 106.

sea level, and the mean depth of the ocean is four miles, that is, more than 20,000 feet. If the land was uniformly levelled, therefore, the water would cover the whole earth to a depth of between two and three miles. From this submersion, science tells us, the dry land was raised, and as the grand lines of the great continents and their structure are more minutely studied, the student of nature is impressed with the very truth declared here: they are a Divine work.

It may appear to us as if this separation of sea and land might have been instantaneous, and that, in any case, there was no room for any prolonged *work*. But science corrects us, and indicates what lies behind the statement of the Bible. "The first waters," says Dana, "were all salt, the waters sweeping around the sphere in an almost unbroken tide. Fresh waters left their mark only in a rain-drop impression. Then the rising lands commenced to mark out the great seas; and the incipient continents were at times spread with fresh water marshes, into which rills were flowing from the slopes around. As the mountains enlarged, the rills changed to rivers, till at last the rivers also were of majestic extent: and the continents were throughout covered with streams at work, channelling mountains, spreading out plains, opening lines of communication, and distributing fertility everywhere. . . . Thus the earth's features and functions were successively individualised—first, the more fundamental qualities being evolved, and finally those myriad details in which its special characteristics, its magnificent perfection, and its great purpose

of existence and fitness for duty, largely consist." *

And the Divine seal is attached to this part of the Creation-History by a statement which could have proceeded from no knowledge possessed by man then or for ages afterwards. "God said, Let the waters under the heaven be gathered UNTO ONE PLACE; and it was so" (verse 9). "Oceans and continents," says Dana, "are the grander divisions of the earth's surface. But, while the continents are separate areas, *the oceans occupy one continuous basin or channel.*"† That is a fact which adventurous voyagers have made a commonplace of modern science. But will those who tell us that it is vain to look for science in Genesis i. explain how that statement came to be made before the voyages began, and how the Bible spoke the language of a correct geography before modern science was born?

One point more may be noted. The Scripture speaks as if this division between the dry land and the waters was made once for all, and as if the division as it stood at the first was a permanent arrangement. Geology long taught, or at least assumed, a theory which was opposed to this. It was believed that what is dry land to-day had once been the ocean bed, and that what is now the ocean bed had formerly been dry land. It was further believed that these changes had been made more than once. Now, if this had been the case, we could not have been sure that the present division of dry land and sea was what had been at the first. But here, also, science has at last

* *Manual of Geology*, pp. 756, 757.

† *Manual of Geology*, p. 11.

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ceased to clash with Scripture. It is now known that there are movements to which the continents are subject, the apparent object of which is *to preserve the ancient division*. "There is no reason for supposing," writes Mr. John Fiske, "that the general relative positions of the great continents and great oceans have altered at all since the beginning of the Laurentian period" (the earliest portion of the earth's crust). "Since life began upon the earth there is no reason for supposing that the bottoms of the stupendous abysses which hold the waters of the Atlantic, the Pacific, and the Indian Oceans have ever been raised up so as to become **dry land**. Once geologists thought otherwise."* Here, also, then, the Scripture was right when science was wrong.

9. *A period of vegetation previous to the introduction of animal life*. This, like the creation of light before the sun, was long one of so-called "insuperable" objections which were urged against the Creation-History in the name of science. Mr. Goodwin sums up its alleged impossibilities in these words: "There remains, moreover, the insuperable difficulty of the plants and trees being represented as made on the third day—that is, more than an age before fishes and birds; which is clearly not the case."† Dr. Driver repeats the objection, but couples it with an artifice to which there is no indication that Goodwin would have descended. The geological authority, who has done more than any other to vindicate the Scripture is Sir J. W. Dawson, a scientist of world-wide fame,

* *Excursions of an Evolutionist*, p. 20. † *Essays and Reviews*, pp. 239, 240.

and one occupying the very first rank in his own branch of study. Two of his books bear the date 1895, while Dr. Driver's book on *The Use of the Tenses in Hebrew* was published in 1874, and his *Introduction* in 1891. He died on 19th November, 1899. And yet, in his *Genesis*, published in 1904, Dr. Driver permits himself to speak of “Sir J. W. Dawson, a distinguished Canadian geologist of the last century.”* And, lest it should not be enough thus to antiquate his testimony, the following note is appended: “The reader of Sir J. W. Dawson's works should be aware that his statements on Biblical matters, especially when they have any bearing upon science or criticism, are to be received with much caution and distrust.” The meanness and the temerity of this attack upon one whose original contributions to geology have placed him among the first scientific authorities of our time, and whose marked caution and exactitude is in striking contrast with critical rashness and inaccuracy, are too apparent for comment. The cause, which only seeks to discredit where it was bound to confute, acknowledges its own overthrow.

I have said that Dr. Driver repeats Mr. Goodwin's objection, but he does so with a notable difference. Some things had been discovered which were unknown when Goodwin wrote. The objection had consequently to be modified as follows: “In *Genesis*, vegetation, including trees, is complete on the Third Day, whereas, prior to the Silurian period, nothing

* *Genesis*, p. 23.

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but the humblest forms of *marine* vegetation is observable."* Here Dr. Driver has been compelled to abandon Mr. Goodwin, and to come more into accord with the Mosaic account. It is no longer possible to deny that vegetation came into existence before animal life appeared; but he tries to maintain the old objection by the assertion that only the humblest forms had shown themselves, and these, too, in *marine*, and not in land vegetation. Let the reader notice, however, Dr. Driver's implied confession. The former position, that there was no early vegetation at all, has had to be surrendered. There are still, it is true, belated critics who abide by the old objection. A recent writer makes the following quotation from Zöckler: "The Mosaic account postulates a graduated advance of organic life from plants to animals, and among the later from water animals to creeping things and birds, and after that to land animals in the proper sense. But geology regards animals and plants as coming into existence together from the first." That was the conclusion of the geology of "the last century." Even Dr. Buckland then admitted that "the evidence of organic remains, so far as it goes, shows the origin of plants and animals to have been contemporaneous; if any creation of vegetables preceded that of animals, no evidence of such an event has yet been discovered by the researches of geology."†

The above paragraph was published in 1836. In 1885 Professor Dana wrote that the evidence is

* *Genesis*, p. 23. † *Bridgewater Treatise*, p. 17.

"strong for an abundant early plant life in the Azoic period." * This change is largely due to fuller consideration of facts which were known even in Dr. Buckland's time, and to the advances made by modern chemistry. The entire rocky crust of the earth is variously estimated to be from sixteen to twenty-one miles thick. In referring to the different parts of the earth's crust, it is well for us to have under our eye a map showing the order in which they were formed. I should have availed myself for this purpose of one of Sir J. W. Dawson's charts. But Dr. Driver, besides superannuating this eminent scientist as a geologist of "the last century," has described his tables as "purely illusory." If that assertion could be substantiated, Dr. Dawson's character as a scientist would be hopelessly compromised. The higher criticism is no training school for sober statement; while it has latterly, in this country at least, been signalised by questionable tactics. But, in order to avoid even the shadow of suspicion, I borrow my table from the pages of Mr. Fiske, an evolutionist and a member of Dr. Driver's own school of religious thought. This will be found upon the next page.

The lowest rocks of all are the Laurentian. The next higher are the Cambrian. In the lowest parts of the Cambrian rocks all distinct traces of life cease. But the Laurentian rocks are of an immense depth—from 20,000 to 30,000 feet; that is, they actually form one-fourth of the entire crust of the earth, and are from four to six miles in depth. Some writers adopt

* *Bibliotheca Sacra* (April, 1885), p. 213.

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a still higher estimate, and believe them to be from

TERTIARY.	Recent	
	Pleistocene	
	Pliocene	Mammals dominant.
	Miocene	
	Eocene	
SECONDARY.	Cretaceous	
	Jurassic	Reptiles dominant.
	Triassic	Earliest birds.
PRIMARY.	Permian	Earliest mammals and reptiles. Earliest batrachians.
	Carboniferous	
	Devonian	Earliest insects. Earliest fishes.
	Silurian	
	Cambrian	
		Earliest mollusks and crustaceans.
		Eozoön?
	Laurentian	Indirect traces of life.

35,000 to 40,000 feet.* It will be seen from the table that all that is claimed in regard to animal life is that

* Hull, *Geological History*, p. 26.

there are "indirect traces" of it in the upper Laurentian rocks. But all through these rocks there are immense beds of iron-ore and of iron-bearing materials. Some of the iron-ore beds are 100 feet thick. "*They far exceed in thickness,*" says Dana, "*the iron-ore beds of later ages.*"* This iron-ore is the result of a huge vegetation that *must have decayed in the open air*. And that fact makes an end of this famous and well-worn objection; for it proves that long before we discover any traces of animal life, there existed a vast *land* vegetation. Dr. Driver, as we have seen, admits somewhat grudgingly that the old geological objection can no longer be maintained in its entirety. There was a vegetation, he says, but it was a marine vegetation: "prior to the Silurian period nothing but the humblest forms of *marine* vegetation is observable."† He will have to abandon this position, however, just as he abandoned the other. The vegetation which produced those immense and unparalleled beds of iron-ore are the result of an equally unparalleled *land* vegetation, for *marine* vegetation cannot decay in the open air. In addition to the iron, there are immense deposits of graphite, or plumbago, a material from which the so-called "leads" for pencils are fashioned. "The amount of graphite in the Laurentian rocks is enormous."‡ Now light has been thrown upon the nature of graphite through the discovery that "mineral coal (whose vegetable origin is beyond question)"—I again quote from Dana—"has been observed, in

* *Manual*, p. 152. † *Genesis*, p. 23. ‡ *Dana, Manual*, p. 157.

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the carboniferous rocks of Rhode Island changed to graphite; and even coal-plants, as ferns, occur at St. John, New Brunswick, in the state of graphite."* There was, therefore, an immense vegetation in the earliest period of the earth's history. Science at first contested the Scripture statement, but has now encountered evidence which has caused it to falter, and which has even led it to vindicate the Bible.

It may be well to note here two difficulties, one of which arises from want of due consideration, but is, nevertheless, often paraded as a formidable objection. The first figures in Dr. Driver's attempt to discredit Genesis. "In Genesis," he says, "vegetation, including trees, is complete on the Third Day, whereas, prior to the Silurian period, nothing but the humblest forms of *marine* vegetation is observable." In the Tertiary period we find abundance of trees. "On the west coast of Greenland, in 70° N. latitude," writes Dr. Wallace, "there are found abundance of fossil plants very beautifully preserved, among which are many different species of oaks, beeches, poplars, plane-trees, vines, walnuts, plums, chestnuts . . . 137 species in all."† This prominence of the higher vegetation was evidently a preparation for the higher life which was afterwards to inhabit the earth. But *though it came into prominence* then, there is no ground for the assertion that it had no existence in the Silurian period, or in even earlier times. Geology possesses but a very partial record of the earth's history—the rocks laid down in water. Away from

* Dana, *Manual*, p. 157. † *Man's Place in the Universe*, p. 222.

the shores and marshes there must have been an abundant vegetation, of the distinct nature of which we have now no record whatever. To argue as Dr. Driver does is to maintain that Genesis is not to be believed because the confessedly partial geological record fails to confirm in every detail the comprehensive record of Scripture.

The second difficulty runs throughout Professor Huxley's controversy with Mr. Gladstone, and seems to have lent a colour to the objection also which we have just considered. It is that the entire course of the life brought into existence, for example, on the Third Day, is necessarily completed within that day. The objection sometimes assumes the extreme form that the life of the Fifth Day was ended, for example, before that of the Sixth Day began! But did light end with the First Day? Did the heavens fall at the close of the Second? Or did the dry land subside again beneath the waters at the end of the Third? The representation, on the contrary, is clearly that each thing done is *added* to what already existed. The earth is endowed with ever fuller life, and the heavens increase in glory. Each work is taken up in its order, so that it also may find a place and may abide. The light remains. Land and sea retain their assigned dominions. Sun, moon, and stars continue their service, not only during the Fourth Day, but throughout the Fifth, the Sixth, and our own period, the Seventh. Had the words of Genesis i. been rightly weighed, this misconception could not have occurred. We have seen that the Creation-

History uses the word "day" in the sense of "period." It is plain, then, that the expression, "the evening was and the morning was," must have a symbolic import, and one which, even now, may not be fully understood. The "evening" *may* indicate the absence of all promise of the marvels that are, nevertheless, about to appear. But as to one thing, there can be no doubt. Each work is left in its fulness—in its "morning" splendour; and in that fulness and splendour it consorts with God's elder creations. Thus the dry land, or earth, is left with God's charge to nurture the vegetation committed to it, a charge which it still obeys. And when the working of creation in that period was ended, the guiding hand of God continued to superintend. The varied life created had each its period of ascendancy and of special ministry. The special plant-life required for the time was met by the conditions of climate, &c., which called it forth into full exuberance, while the still higher plant-life was preserved in fitting localities for that future time when it also should be summoned to possess the earth.

10. *The creation of the heavenly bodies.* This is the work of the Fourth Day. We have already noted Gunkel's remark. It seems to him to be quite enough to mention the fact that the Bible represents the creation of the stars to have followed the introduction of plant life upon the earth. That statement is supposed to be too ridiculous for discussion. It has evidently been also concluded among theologians that to take the words, "Let there be lights in the

expanse of heaven," as meaning that sun and moon were then created, is too daring to be thought of. Attempts have consequently been made to make them mean that sun, and moon, and stars were already created, but were now "appointed" to their special office. And yet, after all this fighting against the Word by believer and unbeliever, what is the verdict of science? "Professor Quenstedt, of Tübingen—no Christian—does not hesitate to speak admiringly of the Scriptural account. 'Moses,' he says, 'was a great geologist, from whencesoever he derived his wisdom;' and adds, 'The venerable Moses, who makes plants appear first of all, is still unrefuted; for in the very lowest strata there are marine algæ.' Again, speaking of the formation of the sun on the fourth day, he exclaims: 'How true! for our small globe must have assumed its permanent figure far earlier than the gigantic sun.'*" Similarly, the rationalist Mildenhauer says: 'The spherical condensation of the earth must have come to an end before that of the sun; and the latter, small in circuit, but of blinding lustre, emerged from the phantasmagoria of the heavens only long after the origination of the former.'"[†]

The sun is merely, as it has been happily called, "a typical star." The very fact that it, and those stars which are visible to us are flaming bodies, prove that they are in a condition which the earth has long since passed through. Professor Newcomb, in his

* *Die Schöpfung*, pp. 8, 27.

[†] *Das Weltall*, vol. 1., p. 8 (see Bettex, *Modern Science and Christianity*, Marshall Brothers, p. 192).

Popular Astronomy, pp. 509-511, has shown that "the balance of causes which would result in the sun radiating heat just fast enough to preserve the earth in its present state has probably not existed more than 10,000,000 years. The distance of the moon from the earth is increasing steadily, though very slowly. This has led to the conclusion that the moon was at one time in touch with the earth, and was, in fact, torn out from the earth's mass when our globe was in a molten condition." * In that case, the moon also is confessedly more recent than the earth. Thus science, which, at the commencement of its astounding discoveries, regarded our earth as but of yesterday in comparison with the age of the stellar universe, has seen reason to modify its earlier impression; and those words, so long disbelieved and reckoned a trouble even to faith, are now seen to be a Revelation. Their very position, too, manifests the wisdom and tender care of God. The heavenly bodies are appointed to *rule* the day and the night; that is, it is theirs to measure and to maintain in unvarying regularity the alternating periods of light and darkness. But why is this done just here? Why is the introduction of our night and day made the Fourth Day's work? Because, while plants do not require sleep, a period of repose is essential to animal life; and, as animal life is to be introduced on the Fifth Day, the arrangements for the alternation of day and night are made the work of Day Four.

II. *There was first a Period of Marine Animal Life.*

* Sir Robert Ball, *Time and Tide*.

The First Animal Life was in the Waters. 107

The record of this fact is written so large upon the earth's strata that it has never been disputed since geology began its investigations. A glance at the Table (page 100) will show that life begins in the lower Cambrian with the water-breathing animals, the "earliest mollusks and crustaceans." These continue the denizens of the waters throughout the upper Cambrian and the Silurian, till in the lower Devonian we meet with the earliest fishes. Referring to the Silurian, Dr. Page writes: "Its sediments tell of seas whose shores, in favourable localities, were clad with weeds, and whose waters were thronged with zoophytes, star-fishes, sea-urchins, shell-fish, and crustacea. Plant-feeder and animal-feeder start simultaneously in the race of life; and it requires no great stretch of fancy to re-people Silurian waters, busy and joyous on a summer's eve as the tribes that throng the existing ocean. The life-forms of the period are, in their kind, neither larger nor smaller, neither less perfect nor less complex, than those of the current era. From the beginning and simultaneously, species, and genera, and orders assume their distinctive characters; there are no transitional forms (in the ordinary sense of the term) through which we can trace the development of the higher from the lower; each species takes its place from the beginning, and varies only within a certain defined limit; while the whole, obeying the impulses and instincts of life, subserve with unerring certainty the creational functions they were destined to perform."*

* *The Past and Present Life of the Globe*, pp. 90, 91

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The fossils show that in the upper Silurian there were in existence at least 10,074 different species! * Here, therefore, the Scripture gave us the opening chapter of the story of animal life upon the earth exactly as geology now reads it some thousands of years before geology began. It was, and it continued for long ages to be, life in the waters that had been gathered together into seas.

12. *This was followed by a Reptile Period.* The Fifth Day's creation embraced various kinds of animal life: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales (*tanninim*), and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after their kind" (verses 20, 21). This passage has been made memorable in connection with the controversy in *The Nineteenth Century* between Mr. Gladstone and Professor Huxley. Mr. Gladstone had mentioned the confirmation by science of the Bible statement that a reptile period preceded the age of birds. Mr. Huxley could not contest the scientific fact, but he declined, with some vehemence, to credit Scripture with its announcement. And his contention seemed unanswerable. In Genesis i. 24 we are told that on *the Sixth Day*—not on the Fifth—"God said, Let the earth bring forth the living creature after its kind, and CREEPING THING," &c. "If one wants to know the sense of a phrase used in

* Dana, *Manual*, p. 249.

Genesis," wrote Professor Huxley, "it will be well to see what Leviticus has to say on the matter. Hence I commend the following extract from the eleventh chapter of Leviticus to Mr. Gladstone's serious attention :

"And these are they which are unclean unto you among the creeping things that creep upon the earth ; the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land-crocodile, and the sand-lizard, and the chameleon. These are they which are unclean to you among all that creep" (vers. 29-31, Revised Version).

"The merest Sunday school exegesis therefore suffices," he added, "to prove that when the 'Mosaic writer' in Genesis i. 24 speaks of 'creeping things' he means to include lizards among them."*

Professor Huxley was merely reproducing the objection stated years before by Mr. Goodwin in *Essays and Reviews*. This writer urged that the Scripture "represents fish and fowl as having been produced from the waters on the fifth day, reptiles and mammals on the sixth."† And, putting the matter in that way, this appeared to be a complete reply to Mr. Gladstone. If the reptiles were made on the Sixth Day and birds on the Fifth, it was plainly not true that the Scripture represented birds as following reptiles ; and so the alleged accord between science and the Bible disappeared. But, as Sir Robert Anderson afterwards reminded the Professor in a letter to *The Times*, something more

* *The Nineteenth Century* (February, 1886), pp. 193, 194.

† Page 239.

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is needed in a discussion of this kind than "the merest Sunday school exegesis." In a matter affecting the credit of the Original Scriptures it is not enough even to consult the Revised Version. The Scriptures themselves demand to be heard; and if these spoke in a tongue which was unknown to Prof. Huxley, it was obviously his duty to have had recourse to those who understood it. Had he done so, he would have been saved from a grave misrepresentation. The word used in Leviticus is quite distinct from that which is used in Genesis i. 24. The word for "creeping thing" in Genesis i. 24 is *remes*. What *remes* means is seen in Genesis ix. 3: "Every *moving* thing (*remes*) that liveth shall be food for you." It is used, says Gesenius, "of all LAND ANIMALS whatsoever," and it is consequently the very term to be applied to the land population of the Sixth Day. But the word for "creeping things" in Leviticus xi. 29 is *sheretz*, an entirely different term. It signifies a thing that creeps or crawls, and *it is this very term which is used in Genesis 1 20 of the creation of the Fifth Day!* The words run literally: "And God said, Let the waters creep with the creeping thing (*sheretz*) that hath life." * The Fifth Day's creation, therefore, according to Huxley's own proof text, *embraced the reptiles*. And thus the agreement between the Bible and Science is absolute. It will be seen from the Table that reptiles range through the Permian, the Triassic, the Jurassic, and the Cretaceous epochs. Dana says they appear still

* Sir Robert Anderson, *The Bible and Modern Criticism*, p. 114.

earlier, in the carboniferous period, and he names the whole, from the carboniferous to the Cretaceous, "THE AGE OF REPTILES." * Speaking of the same period, M. De Lapparent says: "The vertebrates of the reptile family reigned as masters on the surface of the globe." †

13. *Some of the reptiles were of huge dimensions.* The reader will have noticed the words: "And God created great whales" (verse 21). Professor Huxley followed "the merest Sundayschool exegesis" in his references to these also. The Hebrew word, which is here rendered "whales," is *tanninim*. But a reference to the passages in which that word appears will lead one to doubt the correctness of the translation. In Psalm xci. 13 it is said of him who trusts in God: "The young lion and the dragon (*tannin*, the singular form of the word) shalt thou trample under feet." It is most unusual to speak of trampling a whale under-foot, but it is entirely appropriate so to speak of triumphing over a reptile. In Ezekiel xxix. 3 we read of "Pharaoh, king of Egypt, the great dragon (*tannin*) that lieth in the midst of his rivers"; and there the reference to the crocodile is unmistakable. In Jeremiah li. 34 it is said: "Nebuchadrezzar . . . hath swallowed me up like a dragon. Here again the reference is not to a whale, but to some ferocious reptile which attacks and swallows a human victim. *Tanninim*, the very form of the word in Genesis i. 21, is translated "serpents" in Exodus vii. 12: "For they cast down every man his rod and they became

* *Manual*, p. 139. † *Traité de géologie* (1893), p. 909.

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serpents" (*tanninim*). The term denotes something extended, stretched-out; and it is evidently used throughout the Old Testament to denote the crocodile and his kindred, the more dreaded forms in the reptile kingdom.

This brings us to one of the most marvellous revelations contained in the Creation-History. That phase of the Fifth Day's life had passed away long ages before man appeared. It had run its course, and had been buried deep in slime and rock, before there was a human eye to see it or a human hand to record its story. And if man could not have written those words, who did? But *was* there such a phase of reptile life? The following indicates the reply which science gives to that question. "The reptiles of this period," says Pouchet, "astonish us by their number, their gigantic size, and their unwonted forms; antique and incomprehensible inhabitants of the globe, reproduced in all their parts to our wondering eyes by the genius of a Cuvier and an Owen! It is to this epoch that the name of the Reptilian Age may be most appropriately given, so completely did these creatures then predominate on the globe; it was the age of the Ichthyosauri, the Plesiosauri, and the Mosasauri—a throng of frightful lizards, compared to which our own are mere pigmies, and which spread terror through the antediluvian seas. . . . At the time when these strata were being deposited lived one of the most extraordinary reptiles that we know of. It was a kind of monster toad, so enormous as to equal an ox in size, and the teeth of which, resembling the windings of

a maze, have procured it the name of Labyrinthodon.

. . . At this time lived the Ichthyosauri, veritable fish-lizards, as is indicated by their name. These reptiles, which must have spread terror through the ancient seas, attained a length of about thirty-three feet. Their whole organisation is a series of paradoxes. With the vertebræ of the fish they have the fins of a dolphin; and while armed with the teeth of a crocodile, they display an optic globe which is without any parallel. This eye, the bulk of which was sometimes as large as a man's head, was protected in front by a series of bony plates, and was, beyond all doubt, the most powerful and perfect visual apparatus ever seen in creation." *

"The size of some of these creatures," writes Dawson, "was stupendous. The *Hadrosaurus* of New Jersey, an Herbivorous species, when erected on its hind legs and tail, must have stood more than twenty feet in height. *Megalosaurus* and *Iguanodon*, of the English Jurassic and Wealden, must have been of still more gigantic size. The former was a carnivorous animal, its head four or five feet in length, armed with teeth, sabre-shaped, sharp and crenate on the edges, its hind limbs of enormous power, so that if our imagination does not fail us in the attempt to realise such a wonder, we may even suppose this huge animal, springing like a tiger on its prey, a miracle of terrible strength and ferocity, before which no living thing could stand. Its companion, *Iguanodon*, was, on the contrary, a harmless, herbivorous

* *The Universe*, pp. 415, 416.

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creature, using its great strength and stature as a means of obtaining leaves and fruits for food. . . A still more bulky animal was *the Ceteosaurus*. . . Its thigh-bone measures more than five feet in length and a foot in diameter; and it must have stood ten feet high when on all fours, while its length must have reached forty or fifty feet. It seems from the form of its bones to have been able to walk on land, but probably spent most of its time in the water, where it may be compared to a huge reptilian hippopotamus." After referring to the enormous Dinosaurs, he adds that "evidently in point of size" they "had a better claim than Behemoth to be called the chief of the ways of God."* "And God created great reptiles"—all is summed up in these words. *That* was the crowning marvel of this Fifth Day's work. It was only about a hundred years ago that science opened and read this page in the earth's story. Until that time these relics of a past creation were hid away from sight of men. And yet the Scripture, with infallible accuracy, not only says that these huge forms existed, but also marks the exact place which they occupied in the series of animal existences.

14. *The Introduction of bird life.* Here there is no dispute. The very objection, so long and stoutly maintained, proves the absolute correctness of the Scripture account. It was urged that here at least there was no accord between Genesis and Geology; for while Genesis, it was said, made reptiles to follow birds, Geology reversed the order. But Genesis had

* *The Chain of Life in Geological Time*, pp. 176-178.

always taught, on the contrary, that reptiles came first and birds immediately afterwards, and was thus entirely scientific. A reference to our Table will show that the earliest birds are found in the Triassic, while the reptiles are met with in the still earlier strata.

15. *The Creation of cattle.* It will be noted that the animal creation comes in two divisions—the first, *water* life; the second, *land* life. That itself is a striking fact which the Divine inspiration of Gen. i. alone can explain. Our astonishment increases when we mark the description of this second creation of animal life: “And God said, Let the earth bring forth the living creature after its kind, and cattle, and creeping thing (*remes*), and beast of the earth after its kind” (verse 24). The first of this second creation of animal life are the cattle—in Hebrew, *Behēmah*, “large land quadrupeds,” “domestic cattle.” The plural form *Behēmōth* is used in Scripture to designate the hippopotamus, which is remarkable, in view of facts to which I shall immediately ask the reader’s attention. *Remes*, the “moving” thing, embraces mice, crabs, land reptiles, &c. The third term, “beast of the earth,” is specially applied to the wild animals. The grass-eating animals thus took the lead, and then came the flesh-eating animals. In other words, the herbivora preceded the carnivora. Here Genesis and geology are in marked accord. “It is almost unnecessary to say,” remarks Dawson, “that this period corresponds with the Tertiary era of geologists. The coincidences are very marked and striking.” After referring to the predominance

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of reptiles in the secondary period, he proceeds: "At the very beginning of the Tertiary period, all this was changed; most of the gigantic reptiles had disappeared, and terrestrial mammals of large size and high organisation had taken their place. During the whole Tertiary period this predominance of the mammalia continued. . . It is a singular and perhaps not accidental coincidence that so many of the early Tertiary mammals known to us are the large herbivora, such as would be included in the word *bhēmah*; and that in the Book of Job the hippopotamus is called *Behēmōth*, the plural form being apparently used to denote that this animal is the chief of the creatures known under the general term *bhēmah*, while geology informs us that the prevailing order of mammals in the older Tertiary period was that of the pachydermata, and that many of these pachyderms are very closely allied to the hippopotamus. . . . Large carnivora also occur in the Tertiary formations, and there are some forms of reptile life, as for example the serpents, which first appear in the Tertiary." * If the reader will once more consult the Table he will find over against this entire period the words—"Mammals dominant." That cattle came after the great reptile period was a fact which no man could have known except through science, or through a revelation which anticipated science. But it was not made known by science till recent times. The communication in Genesis must, therefore, have been made by Divine revelation.

* *Archæia*, pp. 209, 210.

16. *The Creation of Man.* The introduction of our race is named as God's last work. After the three-fold land life had appeared, and God had seen "that it was good," the decree for man's creation was issued: "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth ('every moving thing [*remes*] that moveth') upon the earth" (verse 26). The whole creation, therefore, is completed; and to man at his advent is committed the sovereignty of the whole. That is an arrangement which no one was in a position to ascertain from merely human sources when Genesis was written. The ancient belief in an instantaneous creation of all things, in which no section could be said to be earlier than another, forbade the very idea of man's entrance upon the scene only after all other life was in possession. But what has science to say as to this? We have been told from time to time that human remains or flints, that had been shaped by man, had been found in the Pleistocene (see Table), and even in the Pliocene and the Miocene; but a closer examination has discredited the supposed discoveries. Prof. Hull, speaking of the Quaternary Period (called "Recent" in our Table), says: "At this epoch man himself was an inhabitant of our continents. At what exact period he first made his appearance even in Europe is not fully determined. His advent has been variously stated to date even from Miocene times downwards;

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but after careful examination of the evidences adduced, this may safely be rejected (see Le Conte, *Elements of Geology*, p. 592). We may go a step considerably in advance, and state that there is no unquestionable evidence of the presence of man till towards the close of the Glacial period itself."* "Man," writes Figuier, "is the last link of visible creation; with him closes the series of living beings which we are permitted to contemplate To what period should we refer the first appearance of man upon the globe? Many writers who have turned their attention to this most intricate question have given it as their opinion that the first appearance of man must be carried as far back as the Tertiary Period. Rejecting this date on account of the insufficiency of the evidence produced, we, in common with most naturalists, admit that man appeared for the first time upon our globe at the commencement of the Quarternary Period, that is to say, before the geological phenomenon of the deluge, and previous to the Glacial Period, which preceded this great terrestrial cataclysm.

"By saying that man appeared for the first time upon the globe at the commencement of the Quarternary Period, we establish the fact, which is agreeable to the cosmogony of Moses, that man was formed after the other animals, and that by his advent he crowned the edifice of animal creation."†

17. *The cessation of the creative work.* If man was

* *Sketch of Geological History*, p. 144.

† *The Human Race* (edited and revised by Robert Wilson), pp.

really the last of God's creative works, no new forms can have appeared since his advent. If that had been a merely human statement, it would have ranked among the most daring on record. For it is nothing short of a challenge to all after experience. The reader is aware, however, that this is the distinct teaching of Scripture. When man is made, God's work is completed, and the long-enduring Rest-day begins. Now, before the human period, new forms are being continually introduced both into the vegetable and into the animal kingdoms. New animal forms had been introduced almost contemporaneously with man himself. Have any appeared since? "The Modern, or Quarternary Period," says M. De Lapparent, "is characterised by the appearance of man upon the globe. Since this great fact was produced, the organic world has not been enriched by any new species."* There is nothing within the compass of scientific knowledge to enable any one to contest that statement.

"If we compare the scientific data," writes Pfaff, "with the Biblical history of creation, we see that the latter agrees with these data as much as one has the right to expect. We discover in effect the same kingdoms, equally distinct in themselves, keeping out of view the historical variations which they may have undergone; the chronological order of their appearance is exactly given by Moses. The primitive chaos; the land, covered at first by the water, subsequently emerging; the formation of the inorganic kingdom,

* *Traité de Géologie* (1893), p. 1,338.

followed by the vegetable kingdom; then of the animal kingdom, which has for its first representatives the animals living in the water, and after them terrestrial animals; then man appearing the last of all; such is really the true succession of beings, such are really the various periods of the history of creation, periods designated under the name of days.”*

I need not put again the question already repeated so often—whence hath this Book these things? The reader will himself ask it, and answer it. I conclude with the words of one whose name is revered wherever science is known. “The record in the Bible,” says Dana, “is, therefore, profoundly philosophical in the scheme of creation which it presents. It is both true and Divine. It is a declaration of authorship, both of creation and the Bible, on the first page of the sacred volume.”†

CHAPTER VIII.

THE TRINITY IN MAN.

GENESIS I. 26.

AMONG the many marvels of the opening chapter of the Bible we must reckon this also, that it sheds light upon the deepest mystery of the Divine nature. Many who do not reject, and who do not even question, the testimony of Scripture have found

* *Schöpfungsgeschichte*, p. 741. † *Manual of Geology*, p. 770.

themselves baffled, if not repelled, by the doctrine of the Trinity. They admit the Deity of our Saviour; and they see also that the like infinite fulness and majesty must be attributed to the Holy Spirit. So fully are these truths accepted, that the general tendency is practically to believe in three Gods; but what, then, of the equally distinct testimony of the Scriptures as to the absolute oneness of the Godhead? It is frequently in vain to warn those, who are so troubled, against forgetting the Unity upon the one hand, or denying the Trinity upon the other. They know what three are, and they know what one is; but how three can be one, or one three, they cannot comprehend; and it is to be feared that the well-meant words of warning have little or no meaning for them.

But God has provided an explanation of this mystery from the day on which man was created. It lies in these words: "And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him; male and female created He them" (verses 26, 27). Some have imagined that the plural form intimates that God is addressing the angels, and associating them with Himself in this crowning act of Creation. The supposition is beset with difficulties. *Can* an angel create? Is not that the prerogative of God alone? Then man is never said to be fashioned in the image, nor after the likeness, of angels. And, last of all, the notion is swept aside by verse 27: "So God created man"—in whose

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image?—in that of cherubim or seraphim, of angel or archangel? “In His *own* image—in the image of GOD created He him.”

The plural form is plainly not to be explained in that way. It is Creatorship that is addressed, and it is Creatorship that acts. But the plurality is, nevertheless, not to be passed over. It will not permit us to ignore its presence. It is repeated and emphasised. It is not only in the verb, “Let US make”; it is also in the pronouns, “OUR image,” “OUR likeness.” What, then, is it to which our attention is called so urgently? Can it be that in man himself there is enshrined this greatest of all mysteries, and that he also is a *trinity in unity*? Is man helped—I might add, compelled—by the very constitution of his own nature to be a believer in a Three-One and One-Three God?

The reply is suggested by I. Thessalonians v. 23: “And the very God of peace sanctify you wholly; and your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” Human nature is three-fold. What the body is we all know. The term “soul” (*psychē*), as used in Scripture, covers all endowment of mind, and feeling, and will, which believer and unbeliever alike possess. The conscious possession of the “spirit” (*pneuma*) distinguishes the regenerate from the unregenerate. What is this spirit-life? It is the “new nature.” The man who possesses it no longer runs from God; he turns to God with that cry of the new-born—“Abba, Father”! He no longer

dreads or hates conversation about God and the things which pertain to the Christian life. They are more to him than his necessary food ; they are as the breath of his nostrils. And this new life, however recent and immature it may be, is immediately acknowledged king. It assumes command over the soul and the body from the outset.

I need not remind the reader how broad and deep this distinction between the "soul" and the "spirit" is in the view of the Scripture. The "natural man" is, literally, the "soul-ish man," the man who knows nothing higher than the soul-life. Let us now note whither this three-fold distinction leads us. If a man smite me, say with a sword, I may say with equal truth "he has wounded my body," or "he has wounded me." I am plainly, therefore, identified with my body. Whatever this personality of mine is, which I distinguish by the word "I," or "Me," it is my body, and my body is it. Again, if someone invents, and spreads, a slander about me, my soul is grieved. My mind is filled as full of disquiet and suffering as my body in the previous case was distressed with pain. Here also I can either say "my soul is grieved," or "I am grieved." Consequently I am now identified with my soul, and my soul is identified with me. Once more, let me imagine that upon a Sabbath morn I enter a place of worship with the cry in my heart : "O send out Thy light and Thy truth ; let them lead me ; and bring me unto Thy holy hill, and to Thy tabernacles." But the preacher, instead of bringing light, wraps my thought

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in darkness. Through words of doubt and of denial I am filled with dismay. I can say in this last case "the man has robbed and injured my spirit," or "he has robbed and injured me." My personality is, therefore, identified here with my spirit. I am it, and it is I.

Now, there is nothing which is more absolutely indivisible than the human personality—that which I call "myself." It is not made up of parts. We cannot conceive of it as divided or separated in any fashion. It is an absolute and indivisible unity. But, on the other hand, body, soul, and spirit are thoroughly distinguishable. The body is not the soul, and neither soul nor body is the spirit. And yet I am each of these three entities, and each of them is me. In other words, I embody in my own nature the deepest mystery of the Divine nature. I, too, am a trinity in unity, and a unity in trinity. I cannot, therefore, cast away that doctrine of the Three-One and the One-Three as incredible; for then I should cease to believe in my own existence. And thus, to the other marvels of knowledge and of insight enshrined in Genesis i., we have to add the revelation to which we are led by these words: "And God said, Let us make man in our image, after our likeness."

SECTION II.

THE GENERATIONS OF THE HEAVENS AND OF THE EARTH.

II. 4—IV. 26.

CHAPTER I.

THE CONTENTS.

THE First Section of the Book has given us a clear, concise, and well-ordered account of the creation of the heavens, of the earth, and of all the life which is upon it. The record reached its completion in telling of the cessation of creative work and of the hallowing of the Creator's rest. That is the first natural chapter of Genesis.

We begin its second great Chapter with the fourth verse of our chapter II., and we reach its conclusion at the end of chapter IV. The title is striking. "These," we read, "are the generations of the heavens and the earth." A great critical battle is proceeding around the words. Of this battle we shall have something to say afterwards. Meanwhile it is our desire to understand the Scripture. The word which is rendered "generations" is *thōlēdōth*.

This means descendants, offspring, what proceeds from a man's presence and place on the earth. Thus, "the generations of Noah" (vi. 9) tell of his saving work and of his children. "The generations of the sons of Noah" (x. 1) contains the record of their posterity and of the settlements of these in the earth.

But what can the words mean when applied to the heavens and the earth? Can these be said to have posterity? A moment's consideration, however, is enough to discover that the word has a distinct suitableness in this connection. The heavens and the earth were not made for themselves. They were to nurture man. They form the birth-place, the cradle, and the habitation of humanity. They have also been the constant ministers of our race. They provide the food we eat, the waters which quench our thirst, the air we breathe, the light that guides and gladdens, and a thousand services besides. They have disclosed their hidden treasures, and revealed the marvels of the Creator's wisdom and power. They have enriched and ennobled us. There is not only a fitness, therefore, but a beauty also, in the recognition of the material universe as standing in this relation to humanity. God committed the man and the woman whom He had made to their care, and here is the result: "These are the generations of the heavens and the earth."

It will be observed that the order of these last words is reversed in the repetition with which verse 4 closes: "In the day that the Lord God made *the earth* and the heavens." This change indicates that

the ensuing history is specially concerned with "the earth." Then it is similarly hinted that the story which is to be told is connected with *the life* which the earth bears and with man its crowning glory. The verses read :

"These are the generations of the heavens and of the earth in the day of the Lord God's making of the earth and the heavens, and every shrub of the field before it was in the earth, and every herb of the field before it grew : because the Lord God had not caused it to rain upon the earth, and there was no man to serve the ground ; and a mist went up from the earth and watered the entire face of the ground ; and the Lord God formed man (Hebrew, *adam*) of the dust of the ground (*adamah*), and breathed into his nostrils the breath of life, and the man (*adam*) became a living soul."

It will be noticed that the eye of the writer sweeps over the entire domain of terrestrial life, from its dawn in the vegetable creation to its climax in man. But, as we shall discover in the course of our studies in Genesis, wherever anything is again referred to, which has been mentioned in a previous part of the history, it is that some additional information may be conveyed, and information, too, which has a specially close connexion with that part of the history which is being dealt with. And thus it is in the present instance. We learn that on every living thing the Divine power has rested tenderly. Instead of creating *a seed*, and casting that into the ground,

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God formed the perfect plant, and placed it in the earth. There was no rain in that early time when vegetable life began ; neither were there any human thought and toil to respond to its need. But God had provided all that was required. A mist went up universally from the warm and humid earth ; and, the moisture falling down again, watered the whole face of the ground. Here is a fitting introduction to this marvellous story of God's dealing with our first parents, the great founders of our race. The hand that touched and tended the primal vegetation rested with fuller love on man, endowed him still more richly, and prepared for him all that was needed both of earthly good and of Divine fellowship.

The Bible student should read the section from beginning to end, and so learn to view it as a unity. He will be materially helped by remembering the elasticity of the tenses of the Hebrew verb. There are only two in the language. There is one tense which does duty for both the present and the future, and another which represents the perfect and the pluperfect. Verse 8 : "And the Lord God planted a garden eastward in Eden : and there He put the man whom He had formed," for instance, would be much better rendered by putting "had planted" for "planted," and "formed" for "had formed," and so reading the verse thus : "And the Lord God had planted a garden eastward in Eden, and there He put the man whom He formed." It is the very same tense in each case ; but it is natural to suppose that the garden had been provided before its destined

tenant was called into existence. So again, in ver. 19, what has seemed to many a most formidable difficulty, receives thus an easy and satisfactory solution. We are told (verse 18) that God said, "It is not good that the man should be alone: I will make him an helpmeet for him;" and now follows verse 19: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them." Was "every beast of the field" made after man, then, and after the six days of creative work were completed and the day of rest had begun? Even this, however, is not the whole of the difficulty. We know that the birds were made on the *fifth* day, and yet they, too, seem, according to this passage, to have been created *after* man; that is, after the *sixth* day had ended. All is remedied, however, by the insertion of one little word. Read: "And out of the ground the Lord God *had* formed every beast, *etc.*, and He brought them unto Adam to see what he would call them," and the entire difficulty vanishes, leaving no trace behind.

Let us briefly glance at the contents of the Section.

1. *The Garden prepared for man's habitation* (verses 8-15). The lower creation is abundantly endowed with instincts which enable it to obtain all it needs from its earliest moment. It is otherwise with man, made for a nobler sphere. He lacks most of the instincts which guide the lower creation to its necessary food. To have launched him into an unknown world to discover what would yield him

proper nourishment through painful, and possibly fatal, experiments, might have ended man's career before it was well begun. Hence, a garden is provided in which every species of tree "that is pleasant to the sight and good for food" has been planted. The situation of this Paradise is described. It is "eastward in Eden." The locality is further identified as the birth-place of four great rivers which are named. Into this garden man is introduced "to dress it and to keep it"; literally, "to serve it and to guard or watch over it." Man is thus to have fellowship with God in cherishing the life which He has created. And man has also to guard his own life, the spirit, and the soul, and the body which have been committed to him. This is accomplished by his subjection to the Divine will. Man is to be kept in the Divine presence and fellowship by obedience which is rooted in love and trust (verses 16, 17):

"And the Lord God commanded the man, saying, Of every tree in the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat (of it): for in the day that thou eatest thereof thou shalt surely die."

2. *The creation of woman* (18-25). We are now told of God's fuller counsel for man's life. So far man alone had been created. Before woman is made, man must first learn to appreciate God's best earthly gift. We are told (verse 18) that God had marked man's need; and now we note how God is

awaking man himself to the recognition of the want. The beasts and the birds are brought to him "to see what he would call them." It is long since the science of comparative philology has perceived that ancient names of animals are the result of keen appreciation of the distinguishing characteristics of each living thing. But, in thus becoming acquainted with the life which surrounded him, man has recognised his own utter loneliness. In all this varied life there was no "second self" for him. So woman is brought into existence, but in a way which interprets and hallows the gift. She is taken from his pierced side, bone of his bones and flesh of his flesh. This second life is the complement of his own. We know how the Scripture has taught us to see in this the illustration and the prophecy of "the last Adam," "the second Man, the Lord from heaven," and His Bride, the Church. She, too, is the fruit of suffering. Taken from the Redeemer's pierced side, she is bone of His bones and flesh of His flesh, and is His for ever.

There is now a two-fold life, and the history enters upon a new chapter.

3. *The Fall* (iii. 1-6). This scene in earth's tragic story is evidently presented as it occurred. Eve was conscious only of the serpent's presence—whose qualities were already known to our first parents. The word (*ārōm*), translated "subtil" is used elsewhere in Scripture in the sense of prudence, as in Proverbs xii. 23: "A *prudent* (*ārōm*) man concealeth knowledge, but a fool's heart proclaimeth foolish-

ness." It refers evidently to the "wisdom" of the serpent. Satan was permitted to sift the first humanity as wheat, just as he afterwards sifted the little band of the new humanity when the chief of the Apostles fell. We remember, also, how our Lord Himself "was led of the Spirit into the wilderness to be tempted of the devil" (Matthew iv. 1). The servants of God must be tested. Here, then, we find an indication of the Divine method, and a correspondence with subsequent Scripture which assure us that this is history and God's revealed Word, and neither myth nor legend. It was needful, too, that Satan should be permitted to work this marvel of making the serpent speak; for otherwise how could sin spread its allurements before absolute innocence? We, with a perverted nature, are led away of our own lust and enticed (James i. 14); but Eve shows the constant conviction of her heart when she replied: "God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die" (verse 8). Never from that pure soul could the suggestion have lifted its horrid head that God's word would not be kept, and that He was robbing man of knowledge to preserve His own pre-eminence. That bold blasphemy and seductive allurements betrayed the hate and the arts of hell. But the shaft stuck. Eve was tasting daily the delights of extending knowledge. If, by the mere plucking and eating of that fruit, she should pass at once into the light and joy of a knowledge limitless as God's own—if she could attain all this, too, and yet not die—was it not to be ventured? A debate

and a struggle there must have been, however brief or even momentary. But it ended as so many like struggles have ended since. The deed was done; sin entered, and death by sin. The presence of death was announced in that sudden sense of shame: "And the eyes of them both were opened, and they knew that they were naked; and they sewed leaves together, and made themselves aprons" (verse 7). The isolation, the concealment, the carrying about of the body of death had begun. It was, indeed, as the tempter had said, a knowledge like God's own. They knew now the mystery of God's universe—the presence in it of evil; and, blessed be God! they were yet to know God's hope—the expulsion of sin and the final and enduring triumph of good.

4. *The banishment from Paradise* (8-24). Offence has been taken at the representation which is here given of God. He walks in the garden in the cool of the afternoon, when Adam and Eve may with safety and comfort leave the shade. But this was nothing new. It is evident that God had thus manifested Himself to our first parents from the beginning. It was with His own lips that the commandment was given to Adam which forbade access to the tree of the knowledge of good and evil (ii. 17). We are also told that God Himself brought to man the beasts and the birds, which He had made, to see what he would call them (ii. 19). Man's nature craved the fellowship of a fuller and grander nature. He was made to know God. Only in this way could truth and love—that truth and love which embraced the

whole Creation—become the possession of man's soul. If two facts had been remembered, men would have seen in this part of the history the clearest proof of its veracity. Without Divine communion, nothing which is attainable by man satisfies. Is it credible that God would have constituted this the chief requirement of man's nature, and yet have made no provision for meeting it? The second fact is that when the new manhood was fashioned and prepared for its mission to the nations, it was nurtured in this very way. God was manifested in Christ Jesus. God walked with those men. God spoke with them. The deepest necessities of man's being were met once more, and the fishermen of Galilee were filled with a light and a power which are still among the mightiest realities of to-day. This objection springs, not from "advanced" thought, but from lack of thought. What was needed by the founders of the Christian Church was equally required by the founders of humanity. It was only one who had thus known God who could communicate the knowledge of Him to posterity.

But sin had now banished love and trust. Instead of the old hasting to meet God, we mark hurried flight and palpitating fear. Every touch in the picture is a disclosure of what we instinctively recognise as reality. Take, for example, the Lord's "calling" to Adam. God might have entered their refuge. But there is no hope of restoration for man till man respond and come and speak with his Maker. The return, however, was not enough. It was needful

also that the fruits of sin should be manifested ; and hence the expulsion and the penalty.

The curse upon the earth—"thorns and thistles shall it bring forth to thee"—finds a curious confirmation in the facts noted by Sir W. J. Dawson, that these noxious weeds are not found before the human period, and that in whatever region man tills the soil they spring up among the fruits of his labour. The promise of the woman's seed is proved to be God's Word by its marvellous accomplishment. After the curse upon the serpent, there is a word for him who had used it as his instrument: "And I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel" (iii. 15). This seed who shall enter into conflict with the devil and those that are his, is *the woman's* seed, not the man's. There we have, in the first prediction of the Christ, the intimation of the Virgin birth. It also discloses the absolute completeness of the Divine forgiveness. God will glorify her whom Satan has covered with shame, and salvation shall come through her who had opened the gates to sin. Let the description of the conflict be also noted. The seed of the woman will commence the work of deliverance by warring with *the seed* of the serpent ; but He will not be satisfied with *their* overthrow. He will complete the victory by dealing with the author of all the evil. He will bruise the Serpent's head at the cost of suffering to Himself—the bruising of His heel, the lower, and only vulnerable, part of the Messiah's

nature. That prediction is God's hall-mark upon this, the only history which man has ever had of his origin and of his fall.

There is one statement which demands special notice. "And the Lord God said, Behold, the man is become as one of us to know good and evil" (verse 22). Dr. Driver's comment reveals how far criticism is prepared to go. "Man," he writes, "has acquired to a certain degree what is a Divine prerogative or distinction. It is not, however, said that he has become like Jehovah, but only that he has become like one of the class of Divine beings to which Jehovah also belongs." The higher criticism has made the Lord Jesus a mere man among men; it now represents Jehovah as an idol among idols, and has degraded the one true God into a member of a number of co-equal existences! The reader who recalls i. 26, with its revelation of the Trinity, will have no difficulty with the "us" of iii. 22. But this leaves the question untouched as to what the words mean. How can the mere knowledge of the distinction between good and evil make man like God? It cannot be that the fall has in any way raised man. On the contrary, it has "cast him down from his excellency," and marred the likeness to God bestowed upon him at his creation. "A *fall* upward" is sheer nonsense, whether in the physical or moral sphere. And yet it was Satan's promise that, when they had transgressed, their eyes should be opened and they should be as *Elohim*—as God. And here we are told that it is even so. The Triune Je-

hovah says: "The man is become as one of us."

The difficulty is evident, and some of the older commentators believed that the words were used ironically, an opinion which we may safely set aside. The explanation lies deeper, for this is one of those profound truths of Scripture which lie waiting for the light of a spiritual age, or of that time when we shall know even as we are known. But we may perceive *something* of the truth which the Scripture desires that we should mark here. There is that in man's changed relationship to God which in some way ranks him with God. What is it? The lower creation acts in accordance with God's plan. Each member of it fills the place and does the work which God designed. This is with it no matter of choice or of debate as to whether the work should or should not be done. It is made for that life and it lives it. Man endowed with nobler powers was raised above the level of this unreasoning, and indeed unconscious, submission, but he, too, was linked with God by the spirit of love and obedience. What is unconscious submission on the part of the lower creation was with man conscious service. But when sin entered, the bond of love was broken. The human will revolted and stood apart from the Divine Will. It rebelled and usurped God's prerogative of subjecting all things to His own will and pleasure. Instead of One Authority in the earth, there were now two—man the usurper and God his Creator. It was the parting of the ways, the opening of the flood-gates of iniquity, the commence-

ment of the dark tragedy of human sin and suffering.

The Section concludes with (5) *The opening chapters of the story of humanity* (iv. 1-26). Sin's shadow deepens. Hatred dyes its passionate hand in a brother's blood. Deeper guilt brings with it more open revolt from God. Cain "went out from the presence of the Lord" (iv. 16). He found what he deemed a safe assylum in the east of the Armenian plateau. The human family was fast becoming a people, and the guilty conscience dreaded a just vengeance. Cain, to ensure safety, could no longer inhabit unprotected dwellings. He can feel himself secure only within stout and lofty walls, and so he became the first city builder. His descendants, with thoughts concentrated upon the things of earth and their possibilities, become the fathers of industries and of arts. But this Section of the Book has a better ending than that. A new seed springs up in place of the martyred Abel, and a new movement begins. The Cainites are busy with their inventions and amusements; but the Sethites head a return to God. "And to Seth, to him also there was born a son; and he called his name Enos: *then began men to call upon the name of the Lord*" (verse 26). It will be noted how fitly these words conclude this second Section of the Book of Genesis. It is the story of "the generations of the heavens and of the earth"—the outcome of the creation of the material universe. As we read on we are tempted to ask: "Has God made this glorious universe in vain? Did He labour throughout those long creative periods to subject all

things to a fallen humanity, and, through it, to Satanic power"? Here is the answer—the break in the cloud—the streak of light that foretells the end of the reign of darkness. The call, which from that time has never ceased to be raised, will yet be heard, and the Lord who created will redeem.

CHAPTER II.

ARE THERE "TWO" ACCOUNTS OF THE CREATION IN GENESIS?

THE reader is already aware that what arrogates to itself the title of "Modern Scholarship" has agreed to break up Genesis and other Books of the Bible into fragments. These are said to be the work of different writers who were widely separated from each other both by time and place. The critics have given those supposed authors names, and have attempted to show by what characteristics the work of one is distinguished from the work of another.

These conclusions are pressed upon our acceptance with the strongest assurances that all capable scholars are agreed about them. But a peculiar feature of the representations of this school is their amazing unreliableness. Many of our best scholars entirely repudiate these conclusions; and even those with whom they find a general acceptance are by no means agreed among themselves. Dillmann, for instance, quite sets aside the names J, E, &c., and says that Genesis is put together from three principal

documents, which he calls A, B, and C. In this way he rids himself of the unenviable burden of the critical absurdities clinging to the names "Jehovist" and "Elohist." The spirit of blundering, however, abides; and, notwithstanding Dillmann's clever device, the wheels of the critical chariots still drag heavily. The behaviour of C, it appears, is erratic, and, like an unruly son, he plunges Dr. Dillmann into considerable difficulties. He is lamentably lacking, too, in individuality. It seems that "C borrowed from B"! * So greatly, indeed, is he influenced by B that he employs the same "turns of expression." † The awkwardness of this will be apparent to all; for it plainly invites the reply that B and C are one and the same personality, and that there was nothing more natural than that C should continue to be himself.

But the utter flimsiness of the foundations of this so-called "science" is further illustrated by Dillmann's overwhelming demonstration that C was a separate document, and that its author was a native of the southern kingdom of Judah. "That it" (C), he says, "proceeded not from Ephraim but from Judah, *is demonstrable with certainty*, even within Genesis itself, from"—what, does the reader think? Let the reply be marked and remembered—"from," first and specially, "its assigning the district of Hebron as the residence of Abraham"!! Now this is a very hard saying: for it is clear that Abraham must have resided somewhere during his long residence in Canaan; and if his residence was in the

* *Genesis Critically and Exegetically Expounded*, p. 11.

† Page 12.

neighbourhood of Hebron, a truthful writer could have placed it nowhere else. *Must* he, therefore, lay himself open to the charge of being a native of Judea, because he relates that Abraham dwelt near what was afterwards a Judean city? Is not this criticism run mad? The "Abraham" of this precious "science" was Astruc, revered as their Founder by all critics. When I read a critical book which tells me that Astruc was a native of France, and that he was latterly a Professor in Paris, must I conclude that the writer of that book was a Frenchman, and specially a Parisian? Would "criticism" of that sort be tolerated anywhere besides? And is there any other "science" that would fail to reject it as downright lunacy?

If anything further were required to expose the absurdity of that kind of thing, it would be found in its inconsistency. C, the "Jehovist," was a Judean writer, says Dillmann, because he says that Abraham dwelt at Hebron. But Dillmann and his brother-critics assign to A, the so-called "Priestly Writer," a passage which names the very same place as the residence of Isaac and afterwards of Jacob: "And Jacob came unto Isaac his father to Mamre, to Kirjath-arba (the same is Hebron), where Abraham and Isaac sojourned" (Genesis xxxv. 27). Why, then, one asks, is not A set down as a Judean writer as well as C? But this is not all; for, as if to fill up the measure of their folly, the critics assign the following passage to B, called by others E, the Elohist, and afterwards described as the Ephraimitic

writer : " So he sent him out of the vale of Hebron, and sent him to Shechem " (Genesis xxxvii. 14). A reference to the passage will disclose the fact that it is Jacob who is sending forth Joseph on that ill-starred search for his brethren. It is plain enough, then, even without the aid of critical spectacles, that *Jacob's home is at Hebron*, and that A, B, and C must all have been Judean writers ; or must have been, as we know they were, one and the same writer, " Moses, the Man of God."

Our time has not been mis-spent in noticing these aberrations, for they will prepare us for the almost incredible hallucinations and mis-statements upon which the critics base their contention that the first and second chapters of Genesis give us *two* accounts of the creation of the heavens and the earth. " It must be observed," writes Mr. Goodwin, in *Essays and Reviews* (p. 217), " that in reality two distinct accounts are given us in the Book of Genesis, one being comprised in the first chapter and the first three verses of the second, the other commencing at the fourth verse of the second chapter and continuing till the end." And he adds : " This is so philologically certain that it were useless to ignore it." That is still the language of present-day text-books. Will the reader credit the statement that the above assertion is absolutely without foundation, and that there is no difference either in language or in style which even remotely suggests to the Hebrew scholar difference of authorship ?

At first these men, who speak as if they alone

were to be recognised as scholars, treated the second chapter of Genesis as *confessedly* a second account of creation. They made the so-called "first" account conclude with the third verse of chapter ii., and the so-called "second" account commence with verse 4 and conclude with the last verse of chapter iii. The words, "These are the generations of the heavens and the earth" (ii. 4), were confidently translated: "These are," or rather, "This is the origin of the heavens and of the earth." Rendered in that way, the words appeared to range themselves at once upon the side of the critics; for must they not refer to some fresh account of the creation which was about to follow? But it was by-and-by seen by the critics themselves that there was really nothing in what followed which in any way corresponded with that description. Where is there anything, for example, about "the origin" of *the heavens*? And where in all that follows is there one word about "the origin" of *the earth*? To persist in attaching the words so translated to what follows the fourth verse of chapter ii. was to make the author set out with an intention which he never fulfilled, and indeed seemed suddenly and absolutely to abandon or forget. How little the critics themselves believe in what they say about "the second account of creation" may be gathered from what followed as soon as these facts were observed. They broke verse 4 into two and attached the first half—"These are the generations of the heavens and the earth"—to "the first account" as the only part of Genesis to which, in their judg-

ment, it could possibly apply. "The writer," said Ewald, "closes the first picture with the words (ii. 4): 'These are generations of the heavens and of the earth.'"^{*} That division is now universally accepted by the critics. But what does its acceptance mean? It is their confession that there is *no* "second account of creation"—that there is nothing whatever in Genesis ii. 4—iii. 24 to which the title, "This is the origin of the heavens and of the earth," can possibly apply.

But the relief thus obtained was purchased by an enormous sacrifice. The words, "These are the generations of the heavens and of the earth," were wrenched with violence from their connexion, and one of the most important stops was made where plainly the writer of Genesis never intended a stop should be. That this cannot be denied is shown by Professor Driver's own translation of the fourth verse of chapter ii. It reads: "These are the generations of the heaven and of the earth when they were created, in the day that the Lord God made earth and heaven."[†] With the opening words, "These are the generations of the heaven and of the earth when they were created," he closes the first section of Genesis on page 19 of his Commentary. On page 36 he commences the second section with the bleeding remnant: ". . . in the day that the Lord God made earth and heaven." The gaping wounds inflicted by the critical wrench are left without the slightest attempt to close or to conceal them. The

^{*} *Composition der Genesis*, p. 192. [†] *Genesis*, see pp. 19 and 36.

section does not even commence with a capital letter! It is left with all the marks upon it of the hideous rupture. No book besides, in all the world's literature, has ever been subjected to such daring and contemptuous treatment.

But there was no escape for the critics. Orthodox scholars showed that the word *thōledōth* could not mean "origin"—that it invariably refers to what is begotten, not to that which begets, and that here the Scripture must be understood to speak of what came forth from the heavens and the earth, and not of how they themselves came into existence. This is shown even in Dr. Driver's own translation: "These are the generations of the heaven and of the earth *when they were created.*" That is, the heaven and the earth were already in existence; and the Scripture now proceeds to tell us the rest of the story to which the account of their creation is the introduction. This second blunder is now being acknowledged by the critics. In his comment upon the passage, Dr. Driver has the following: "*Generations*, literally, *begettings*; hence (successive) *generations* . . . also, somewhat more generally, *particulars about a man and his descendants*. Here the word is applied metaphorically to 'heaven and earth'; and it will denote, by analogy, *particulars respecting heaven and earth and the things which might be regarded metaphorically as proceeding from them.*" But this is a confession that "the *thōledōth* of the heavens and of the earth" is not *the origin* of the heavens and of the earth. It was consequently a mistake to understand these

words as a description of the contents of the first chapter. They do *not* refer to what goes before, and they can only be understood as describing what follows verse 4 of chapter ii. Or, to put the matter in another way, the writer of Genesis placed the words just where they ought to stand; and, when the critics tore the verse asunder, they were acting under a total misapprehension as to the meaning of the Hebrew word.

We have already noted that the critics contend that they are able to detect two distinct styles in these two portions of Genesis—i. 1—ii. 4*a* and ii. 4*b*—iv. 26. (1) Different words are used in each, and this, they say, is a clear mark of different writers. But is that a statement to which any man of ordinary caution would commit himself? If I find that, in one sentence in the Commentary on Genesis which purports to have been written by Dr. Driver, Abraham is spoken of as “purchasing” some ground near Hebron, and is represented in another place as “buying” it, am I at liberty to conclude that the sentences must of necessity be from different pens? And yet that notion, too ludicrous to have been ventured even by a child, is elevated into a law of criticism! But so steeped in absurdity is this pretentious system that no one dare accept even its statements of alleged facts as trustworthy. Dillmann says, for example, that “the second account” uses *āsaḥ*, “to make,” or *yatzar*, “to fashion,” where “the first account employs *bārā*, “to create.” But there is no distinction of the sort between the two pas-

sages. The word *āśah*, to make, is used in both. It occurs seven times in the so-called "first account," and the word "create" (*bārā*) would have been found in "the second account" had not the critics torn away its opening words—"These are the generations of the heavens and of the earth when they were created." In the rest of the second chapter it is not creation but formation which is spoken of, and there was consequently no call for the word "create."

But a more serious assertion is also ventured. "Another, in some respects, even more vital difference," writes Dr. Driver, "is that in ii. 4b, etc., the conception of God is much more anthropomorphic than it is in chapter i.: whereas there God accomplishes His work of creation by a series of *words*, or by performing other acts (as *creating, dividing, making, setting*) which (taken in connection with the objects on which they are performed) imply nothing local or sensible in the Divine nature, Jehovah here, for instance, *moulds, breathes* into man the breath of life, *plants, places, takes, sets, brings, builds, closes up, walks* in the garden (which is evidently regarded as His accustomed abode)," etc., etc.*

Let me ask the reader to say whether this kind of writing should be called "criticism" and "sacred science"? He affirms that chapter ii. represents the Garden of Eden as God's "accustomed abode"! And that, too, in face of its distinct statement that the garden was prepared by Jehovah as the abode

* *Genesis*, pp. 35, 36.

of man. If God “planted the garden eastward in Eden” (verse 8), where did God dwell before the garden was made? This entire fabric of so-called criticism is constructed of similar mis-statements. We find the same alleged “anthropomorphism” in chapter i. as in chapter ii.; for both reveal the *living* God. Has Dr. Driver remarked that God is represented in chapter i. as *speaking* and giving vocal utterance to the various creative fiat—“And God said, Let there be light,” etc.; that He *gives names* to the work of His hands, as, for example, “And God *called* the light ‘Day,’ and the darkness He *called* ‘Night’” (verse 5); that “the Spirit of God *kept moving* upon the face of the waters” (verse 2); that God is represented there also as acting locally, as when He “*sets*” the heavenly bodies “in the firmament of heaven” (verse 17); that He delights in the work of His hands: “And God saw that it was good,” “And God saw everything that He had made, and behold it was very good” (verses 18, 31); that God blesses the living creatures which He has made, and *addresses them*, saying, “Be fruitful and multiply” (verse 22); that He *speaks with man* and gives him dominion over the works of His hands (verse 28); and that God “*rested* on the Seventh Day from all His work which He had made” (ii. 2)? There we have the identical representation of God which we meet with in chapter ii., and which is also found throughout the whole of Scripture.

The reader, after noting the above facts, will not be at all surprised when he reads chapter ii. and dis-

covers no trace of a "second account of Creation." There is not the slightest reference, for example, to the creation of matter; to the introduction of motion; to the creation of light; to the making of the expanse; to the separation of dry land and seas; or to the making and placing of sun, moon, and stars. We have merely a brief reference to the conditions under which vegetation began; next fresh details as to the creation of man and woman; and then the great drama of human existence proceeds upon its way. That is no account, in any sense of the word, of "the *creation* of the heavens and of the earth." It is what it professes to be—the story of those things to which that creation led.

CHAPTER III.

THE DIVINE NAMES.

IT will be observed that there is a remarkable change in the name ascribed to the Creator when we pass from chapter i. to chapter ii. Throughout the whole of the first section of Genesis, "In the Beginning," the name used is "God"; in the Hebrew—*Elōhim*. In the second section, "The generations of the heavens and of the earth," it is "Lord God"—*Jehōvah Elōhim*. It is this change in the Divine name which led to Astruc's rash and amazing conclusion that the different names could only be used by different writers—a supposed "law" which the

critics have had to abandon. At first those supposed writers were named "the Elohist" and "the Jehovist"; but when it could no longer be concealed that "the Elohist" sometimes used the name Jehovah, and that "the Jehovist" sometimes used the name Elohim, it grew most inconveniently evident that the Elohist might equally well be called the Jehovist, and the Jehovist the Elohist. The letters "E" and "J" had by this time, however, become so identified with the higher criticism that the blunder was beyond repair. They could not be dispensed with. It was hailed, therefore, as a most happy device when it was suggested that "E" should cease to be known as "the Elohist" and be henceforth spoken of as "the Ephraimitic writer," and that "J" should in like manner be changed from "the Jehovist" to "the Judaic writer." The letters were saved, and the original blunder was supposed to be quietly buried.

Another chief corner-stone in the critical edifice was the assertion that Jehovah was a much later name for God than Elohim. This, like a host of other critical contentions, has been swept away by recent discovery. Delitzsch has shown that the name *Ja-a'-ve*, or *'a-u-va-u* (a form almost identical with the Hebrew *Jehovah*) was a name of God in Babylonia long before the time of Abraham. "This 'Yahwè,'" he says, "was the spiritual possession of those same Nomad tribes, out of which, after a thousand years, the children of Israel were to emerge."*

* *Babel und Bibel*, p. 46. See also his note.

Both words were, therefore, in the Hebrew tongue many centuries before Genesis was written. That fact entirely disposes of the belief that a writer was confined to one name because he was ignorant of any other term which could be applied to the Deity. When we remember that this was the foundation on which Astruc's theory rested, the nature of the blow which this archæological discovery has inflicted upon the higher criticism will be realised. But another blunder was perpetrated as well. *Both* names occur in chapter ii. and iii. This section does not speak of God as *Jehovah*, but as *Jehovah-Elohim*. It was consequently a grave misrepresentation to speak of the writer of this second section as "the Jehovist." He might, with equal truth, be spoken of as "the Elohist," seeing that the name *Elohim* appears as well as the name *Jehovah*. The truth was that the testimony of this section was most distinctly subversive of the new theory; for it showed that both names of God could be, and were, used by one and the same writer.

But all this leaves the question still unanswered why the change of name was made in chapters ii. and iii., and elsewhere. Is there any difference in the terms? Have they special and distinct meanings, and do these explain their use in those opening Sections of Genesis? The root of the word *Elohim* is *El*, the meaning of which Gesenius gives in his *Thesaurus* as "*fortis, robustus*;" that is, "strong." It appears also in a frequently-used Hebrew phrase in the sense of "power," as in Genesis xxxi. 29, where Laban says to Jacob "it is in the power (*el*) of my

hand to do you hurt." *Eloah* signifies "mightiness," and its plural *Elohim*, the name here used for God, "mightinesses." The appropriateness of this name for God, the possessor of all power and might, and of its use throughout the Creation-history will be at once apparent. The constant reiteration there of this one name for God, so that it appears thirty-seven times in succession, shows how clearly its meaning is seen and indicated by the Scripture. It was the possessor of all power, the Almighty, who spake and it was done, who commanded and it stood fast.

Jehovah, on the other hand (which critics persist in reading *Yahwè*, in spite of the testimony of antiquity that the name includes the *o* sound*) has a quite different sense. "The physical meaning," writes the late Professor Robertson Smith, "can hardly be other than *He who causes rain or lightning to fall upon the earth.*" † The word is a verb, meaning "he shall cause it to be," or "he shall cause it to come to pass." That the word was always used in this sense is seen in the frequent occurrence of the brief but strongly-emphatic sentence, "I am Jehovah." Thus we read (Leviticus xviii. 5) : "Ye shall therefore keep My statutes, and My judgments: which if a man do, he shall live in them: I AM JEHOVAH." That is, God is He who shall cause His word to come to pass. In Exodus xii. 12 we find another illustration of the meaning of the name: "For I will pass through the land of Egypt this night, and will smite

* See Gesenius, *Thesaurus*, p. 577.

† *The Old Testament in the Jewish Church*, p. 423.

all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I AM JEHOVAH." Every one who remembers that "Jehovah" means "He shall cause it to happen" will see how fitly these last words close the solemn announcement. The meaning is equally clear in the promise made during the first Divine interview with Moses at Sinai: "And I will bring you in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I AM JEHOVAH" (Exodus vi. 8). That name was in itself a pledge that He would bring it to pass.

It is in this last connection that we find those words have been so strangely misunderstood: "And God spake unto Moses, and said unto him, I am JEHOVAH: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by My name JEHOVAH was I not known unto them" (Exodus vi. 2, 3). This has been supposed to mean that the word *Jehovah*, as a name of God, was unknown to these patriarchs, and that it was now introduced to Israel for the first time. How that notion could have been entertained in face of the facts that the patriarchs are represented in Scripture as using the name, and that it was even embodied in that of Moses' own mother, Jochebed (see verse 20), it seems hard to say. The true meaning lies upon the surface of the words. God had manifested Himself to the fathers as the possessor of unmatched power. Shielded by Him they had walked through

the midst of foes, suffering nothing either in person or in goods. With God on his side, Abraham had smitten and swept to the winds the vast Mesopotamian army. But as the God of fulfilments, as the bestower of the promised inheritance, God had not been revealed to them. That was the honour and the joy which were allotted to this very generation. They were to KNOW God as "He who brings it to pass." "Wherefore," continues the Scripture, "say unto the children of Israel, I am JEHOVAH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you WITH A STRETCHED OUT ARM, AND WITH GREAT JUDGMENTS: and I will take you to Me for a people . . . and I will bring you in unto the land" (verses 6-8). And so true was it that the Exodus period was the time of the Jehovah-Revelation that when Israel, and God's people of every clime, have had to cast themselves upon God's faithfulness, and have in their distress appealed to Him to fulfil His word, they have by a common impulse looked back to Egypt and to Sinai. They have thought of Him who remembered the slave in Egypt, and who furnished a table for His people in the wilderness.

That these two names for God, Jehovah and Elohim, were clearly regarded as having different meanings is shown by a remarkable law which governs their use from Genesis to Malachi. The possessive pronouns are used freely with the one, but never, even in a single instance, with the other. We

meet the words "my God" (Elohim), "thy God," "his God," "our God," &c. But we shall search the Old Testament through without once finding such an expression as "my Jehovah" or "our Jehovah." This can only be explained by the fact that the names were always felt to be so far apart in meaning that the one lent itself to that combination, and that the other did not so lend itself.

It will be noted that while the name *Elōhīm* is retained in the second and third chapters of Genesis—a fact which, as has just been pointed out, shows that there is no change in the authorship—the name Jehovah is added. The meaning of the combination is evident. God is still revealed in His might; but He is now also manifested as the fulfiller of His Word. That scene in the garden displays Him as both the God of judgment and the God who pledges Himself that there shall be salvation. It will also be observed that the name Jehovah (always denoted in our Version by LORD printed in capitals) is not used by the tempter. It did not suit his purpose who asked: "Yea, hath God said," to remind his victim that God would be the fulfiller of His Word. This is another indication that the names are used in Scripture with a distinct perception of their meaning.

CHAPTER IV.

THE TRUTH OF THE NARRATIVE.

THERE runs through the whole of the first chapter of Genesis a view of the universe which modern commentators seem to have judged it best to leave without remark. From first to last it is assumed that the universe has been made for man. The earth is fitted by long preceding preparation for his abode. It is the office of the sun, the moon, and even the stars to minister to the earth and man: "God set them in the expanse of the heaven to give light upon the earth" (i. 17). The same teaching pervades the Scripture, although the stupendous greatness of the starry universe is clearly taught (Psalm viii. 3, 4). For, when man's probation is ended, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat" (2 Peter iii. 10); and another and more fitting abode will then be prepared for him—"new heavens and a new earth wherein dwelleth righteousness" (verse 12).

But this entire conception was declared to be hopelessly antiquated. It was supposed to have perished without hope of resurrection under the light shed by the discoveries of modern astronomy. The critic of "the Mosaic Cosmogony," in *Essays and Reviews*, advised that there should be a "frank recognition of the erroneous views of nature," which, he declared, the Scripture contains; and after contrast-

ing the teaching of astronomy regarding the greatness of the material universe, he thus summed up the new conception which science had forced upon us: "Our earth, then, is but one of the lesser pendants of a body which is itself only an inconsiderable unit in the vast creation."* But much has happened since 1860, and fresh discoveries have even here vindicated and enforced the teaching of the Bible. Miss Clerke, "the historian of modern astronomy," indicates that our impression that we are in the centre of the starry universe is confirmed by recent astronomical investigation; and Sir Norman Lockyer, referring to the hottest stars being equally remote on all sides of us, says: "It is because we are in the centre, because the solar system is in the centre, that the observed effect arises;"† and he adds: "We practically know that in our system the centre is the region of least disturbance, and therefore of cooler conditions."

That fact of our occupying the central position in the material universe is quite startling enough; but it is only one of many arrangements, the story of which possesses all the charm of a fairy tale. These Dr. Alfred Russel Wallace, Darwin's friend and fellow-labourer, has gathered together in his recently-published volume.‡ Speaking of those who, like himself, see everywhere in the material universe "the supremacy of mind," he says: "Such persons would be inclined to the belief of the great eighteenth century scholar, Dr. Bentley, that the soul of one virtuous man is of greater worth and excellency than

*Page 213. †*Nature*, 8th November, 1900. ‡*Man's Place in the Universe* (1903).

the sun and all his planets and all the stars in the heavens; and when they are shown that there are strong reasons for thinking that man is the unique and supreme product of this vast universe, they will see no difficulty in going a little further, and believing that the universe was actually brought into existence for this very purpose.” *

As this book is intended to be a companion work to *The New Biblical Guide*, I shall not touch upon matters which I have dealt with there. I content myself, therefore, with directing the reader's attention to pp. 139-244 of Vol. I.† for an account of the unexpected but copious light which modern discovery has shed upon the first four chapters of Genesis. These discoveries have furnished a demonstration of the truth of the Scripture history which the higher criticism has not yet dared to meet. I shall mention, however, from time to time the more recent confirmations, and shall also deal with later objections. One of these claims our attention at this point. Dr. Driver rejects the narrative of the garden of Eden, and of the Fall, on alleged scientific grounds. He says: “The evidence of archæology, geology, biology, and allied sciences points to the conclusion that man, so far from having begun his existence upon the globe in the happy surroundings of an Eden, has slowly emerged from a state of savagery, in which he was, externally at least, little removed from the brute creation. His primitive condition was not one of harmony and happiness, but

* Pages 319, 320.

† Vol. II. of the Library Edition.

of fierce conflict against opposing forces. Pain and death prevailed upon earth before man made his appearance, and have, it would seem, been prime factors in evolution." *

Here, certainly, there seems to be an imposing hostile array. But it is an array of scare-crows. The army is really with us and against Dr. Driver and the other depreciators of the Scripture. To begin with, let us notice his assumption that the existence of death in the earth, previous to man's sin, contradicts the Bible. But where has the Bible said, or implied, that there was no death among the animal creation before man appeared? Certainly not here. The third chapter of Genesis makes not the slightest reference to any effect which the sin of our first parents may have had upon the lower creation. If it is the passage in Romans v. 12, &c., that is referred to, one careful reading of it will clear away all difficulty. The death which came through sin was death for man, and for man only. "As by one man sin entered into the world," says the apostle, "and death by sin; and so death passed UPON ALL MEN, for that all have sinned" (Romans v. 12). Here the area affected is carefully described—it is mankind. And when the Scripture adds, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," those of whom it speaks as not having "sinned after the similitude of Adam's transgression," belong to the human family, and not to the brute creation.

With regard to the rest, no statement could be more opposed to fact than this of Dr. Driver's. Biology and the allied sciences know nothing of the brute origin of man. We have already seen how science is repudiating Darwinism. Some of the very foremost scientists of the time have declared that man's descent from any of the apes is an impossibility. M. de Quatrefages, the great French naturalist and anthropologist, shows that there is a difference in the order of the appearance of the folds in the brain which entirely disposes of the contention that man is descended from the ape. In man, the folds which form the front part of the brain are completed first, and then those of the lesser lobe. In the ape this order is reversed. "It is evident," says de Quatrefages, "that when two organised beings follow in their development, a reverse process, the more elevated of the two, cannot descend from the other by way of evolution."* Dealing with the same question in the following year, he said: "Embryology, anatomy, and morphology coincide in showing how far they are astray who teach, conformably with Darwin's notion, the descent of man from the ape."

The development of the brain is only one of several similar differences. Sir Richard Owen afterwards pointed out that the teeth in man and the apes also appear in an inverse order, and consequently prove that man has not entered the world through an ape ancestry. Virchow summed up the position in 1888 in the following words: "I have nothing to do with

* *Rapport sur les progrès de l'anthropologie*, Paris, 1867, pp. 246, 247.

the conception that man emerged from an animal ; for, as a matter of fact, those links of transition that must have been present, had they actually lived, are not to be found. *The progenitor of man that is sought is not forthcoming.*" This is also the unanimous verdict of geology which Dr. Driver has the boldness to describe as a witness on his side. Dana, who was no foe to evolution, thus sums up the testimony of his science upon the origin of the human race : " In the case of man, the abruptness of transition is still more extraordinary, and specially because it occurs so near to the present time. The highest Man-ape, the nearest allied of living species, has the capacity of the cranium but thirty-four cubic inches ; while the skeleton throughout is not fitted for an erect position, and the fore-limbs are essential to locomotion ; but in the lowest of existing men, the capacity of the cranium is sixty-eight cubic inches, and every bone is made and adjusted for the erect position, and the fore-limbs, instead of being required in locomotion, are wholly taken from the ground, and have other higher uses. Forty years since," he continues, " Schmerling found fossil bones of ancient Man in Europe ; and for the past fifteen years active search has gone forward for the missing links ; and still the lowest yet found—and this probably not the oldest—has a cranium of seventy-five cubic inches capacity. Some of the oldest yet discovered have a large cranium and a high facial angle, although rude in implements and mode of life. No remains bear evidence to less perfect erectness of structure than in civilised Man,

or to any nearer approach to the Man-ape in essential characteristics. . . . If the links ever existed, their annihilation is so extremely improbable that it may be pronounced impossible.”*

Dr. Driver cites archæology as testifying that “man has slowly emerged from a state of savagery, in which he was, externally at least, little removed from the brute creation.” It will not surprise those who have perused the foregoing pages to learn that archæology testifies to the very reverse. No one will suspect Dr. Hugo Winckler of any design to support the Scripture testimony. In his paper, *Die Babylonische Kultur*, published in 1902, he says: “Our historical knowledge, that, namely, which is furnished by written sources, begins about 3,000 B.C. This gray antiquity is by no means the beginning of Babylonian civilisation, where we might be able to determine the first commencements, and to follow the development of State organisation, of science, of art, or even, perhaps, the stepping out of humanity from some primitive condition. On the contrary, we do not encounter at the beginning of this our present knowledge the first gropings of civilisation, but there stands there already a high attainment—an attainment from which the East itself has since in many ways—as in art and science—gone back instead of forward.”

Wherever we meet ancient man, we find him possessed of beliefs for which the evolutionist cannot account ; and the earliest records reveal a civilisation

* *Manual of Geology*, p. 603.

which indicates that man started, as the Scripture says he did begin, with an inheritance of knowledge and ability which the Bible fully explains when it tells us of man's special creation and his primal communing with God.

SECTION III.

"THE BOOK OF THE GENERATIONS OF ADAM."

v.—vi. 8.

CHAPTER I.

THE CONTENTS.

THIS new Section is specially noteworthy. The narrative, with a sharp precision, here takes a direction which at once discloses the great controlling purpose of the Book. The reader will remember that the story of the Cainites was traced and concluded in Section II. There we saw humanity finding in worldly prosperity, and in the rapidly-progressing development of science and of art, a compensation for its lost fellowship with God. Then at the end of the section we had a glimpse of other branches of the race which showed that God had not made man in vain. Hands are lifted heavenward from the midst of the fallen; and a cry is raised to God for the redemption which He alone can bring. That two-fold picture sets forth what, up to the present hour,

has resulted from the creation of the material universe. "These are the generations"—the outcome—"of the heavens and of the earth."

Section III. commences the story of God's answer to that cry. Silently, but decisively, the Book now faces towards the Christ. This third natural chapter of Genesis is the story of a series of Divine selections from Seth to Noah. Why is Seth chosen and every other son of Adam set aside? There is only one reply. From all that second generation of humanity, the immediate posterity of Adam, this man is chosen to be the father of the Christ. When we repeat our question before each of the other eight links in this genealogical series, the reply is the same. The story of Genesis becomes the story of Enos, because he is selected from that generation of the Sethites to be the ancestor of the Christ; and so with each in succession. The series ends with the selection of *Noah and his house*; for through it the Redeemer is to come, and this final selection presents, in a symbolic picture, the redemption which the Christ is to bring. All humanity, as we shall immediately hear, perishes save Noah and his house; just as all will perish save Christ and His house! No merely human book ever had so grand, and so clearly outlined, a plan as that; and no other, if it had possessed such a plan, could have kept so Divinely silent about it.

I shall not trouble the reader with the endless interweavings of the imaginary "sources," P, and J, and R, and the rest, with which the higher criticism is compelled to weary itself. When criticism began,

the division between the so-called documents was said to be beautifully clear and simple. A child could see it and follow it. But the complacent smile has long since disappeared from the critical lips, and the critical brow has long ago been furrowed with the frown of perplexity. "In the account of the Flood," says Driver, "the main narrative is that of P, *which has been enlarged by the addition of elements derived from J.*" In fourteen verses (chapter vii. 5-18) there are, according to the critics, no fewer than *twelve* sections in which J, P, and R pass in and out with bewildering rapidity. Let it be remembered that, in all this dissecting work, the critic has absolutely nothing more to go upon than is before the reader of our English Authorised Version. There is not a scrap of manuscript authority which this insane system can claim as a foundation, nor can all the resources of Hebrew scholarship furnish it with a shadow of authority. Our study of the narrative will provide the best answer; for the unconquerable conviction will abide with us that the Book is one and indivisible.

How little spiritual perception is left with the higher criticism is shown in Dr. Driver's note on verse 3. "Seth," he writes, "being in Adam's image, he is also (verse 1) in God's image. It follows that the image of God is transmitted to Adam's descendants."* The contrast, so clearly presented in the Scripture, is here entirely missed. We read in verse 1: "In the day that God created man, in the

* *Genesis*, p. 76.

likeness of God made he him." But, in verse 3, we learn that it was *not* thus with Seth: "And Adam lived an hundred and thirty years, and begat a son *in his own likeness*, after *his* image; and called his name Seth." Seth received that only which Adam was now able to give. He inherited a fallen nature, and was made in the image of a sinful man. And, since Noah, the father of us all, was able to hand on to us only what he himself had received from Seth, we have here already the doctrine of universal depravity.

I have dwelt elsewhere upon other features in this genealogy,* but these demand a brief notice here also. There is a remarkable variation in the title to this section of Genesis. We read—not "These are the generations of Adam"—but "This is THE BOOK of the generations of Adam." That form of title is not found again in Genesis, nor in the whole of the Old Testament. In the New Testament it occurs once and once only. It is its opening word: "THE BOOK of the generation of Jesus Christ, the Son of David, the Son of Abraham" (Matthew i. 1). If that is not accidental, how shall we name it? Shall we require anything more to demonstrate that the Spirit of God has had to do with the very phrases and the words of the Scripture? There are two books which are big with fate for every one of us. There is "the Book of the generations of Adam." In that enrolment of fallen beings we have each our place. There is another Book—"the Lamb's Book of Life;" and all who have received life from this Second Head

* Introductory Volume (Marshall Brothers, 3/6), pp. 207-221.

of humanity are enrolled in it (see Rev. xx. 11-15).

We shall look farther on into the chronology of which this chapter lays the foundation, and shall also deal with the enormous life-periods of the fathers of our race. Before closing now with a word upon the opening verses of chapter vi., which conclude this Section, let us note what is said of Enoch in ver. 22. The Old Testament has nothing to learn even from the New Testament as to the spiritual nature of true religion. Enoch is translated that he should not see death; and why? Is it because he has brought hosts of sacrifices to God's altar, or has abounded in other ceremonial observances? Or is it that he has crucified the flesh with extraordinary and persevering austerities? No, the explanation is that he "walked with God." God's presence was sought and found. The communion of Paradise was restored. Enoch companied with God. He forsook the world's way; he ceased to take his own way; he "walked with God." Religion, then, is plainly a matter of fellowship, of obedience, of living the Divine life. The mention also of the outcome of this earthly fellowship with God proves (as we see more fully in the following chapter) that the belief in a life after death has been the possession of humanity from the first. "He was not, for God took him" (verse 24). There is, therefore, a dwelling-place for man on high; and Enoch's translation is the type and prophecy of that "gathering together unto Him" which our Lord gives us as our hope to-day.

After tracing the genealogy of Noah, the Scripture

indicates the service to which he is called. Hitherto, apparently, man's fast developing corruption and high-handed wrong had been confronted and checked by what we may call the Church of the period—the men who “began to call upon the name of the Lord.” But now we learn that this barrier had crumbled before the waves of surrounding evil, and was swept away. This interpretation supposes, however, that “the men” who are mentioned in iv. 26 as beginning “to call upon the name of Jehovah” are those who are named here “the sons of God” (vi. 2). But the higher critics, like their predecessors, the rationalists, maintain that these are the angels. For, eagerly desirous as they are to show that Genesis contains ancient myths, the occurrence of these words presents an opportunity not to be missed. There can be no doubt, indeed, that this very phrase, “the sons of God,” is applied to the angels in the Book of Job. But while this is true, it is not the whole truth. The same title is also distinctly applied in the Old Testament to God's earthly people. Thus we read in Hosea xi. 1: “When Israel was a child then I loved him, and called MY SON out of Egypt”; and i. 10: “And it shall come to pass that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are *the sons of the living God*.” In Isaiah, again, we not only read: “I have nourished and brought up CHILDREN (*Hebrew, SONS*), and they have rebelled against Me” (i. 2); but also: “I will say to the north, Give up; and to the south, Keep not back; bring MY SONS from far, and My daughters

from the ends of the earth ” (xliii. 6); and again : “Ask Me of things to come concerning MY SONS ” (xlv. 11).

It is quite useless, therefore, to contend that the phrase *must* be understood as referring here to those who neither marry nor are given in marriage (Matt. xxii. 30). And a careful consideration of the passage would have made the suggestion impossible. For immediately after the statement, “that the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose,” come these words: “And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years ” (vi. 3). Here the offenders—these “Sons of God”—are plainly referred to. It is with them that God is grieved and that His Spirit has been striving. But here these are described as “man,” and “flesh,” and as those who are not only mortal, but whose earthly existence is now to be limited to 120 years! If the higher criticism had ever devoted itself to a sane interpretation of documents, it would have seen that to contend that “the sons of God ” so referred to were angels was simple blindness. And yet Dr. Driver can write: “Understood in accordance with the only legitimate canons of interpretation (!) the passage can only mean that semi-divine or angelic beings contracted unions with the daughters of men ”!*

The Samaritan Pentateuch, which was intended

for the instruction of the Gentile settlers in the territories of the ten tribes, has here inserted "sons of the rulers" for "sons of God." The Targum of Onkelos translates, "the sons of the mighty"; and the Targum of Palestine, "the sons of the great." But the Scripture, as we have just seen, explains itself. Mankind had long been divided into two classes—those who called upon the name of the Lord and those who lived after the flesh. But now the broad dividing line had thinned away. "The sons of God" became ashamed of their separatist traditions. They saw less evil and more attractiveness in the men that knew not God than their fathers had seen. They not only intermarried with those that were without, but they also revealed how far the leaven of the world had already changed them by adopting the practice of polygamy. This corruption of the earth's best was to be frequently repeated in the history of Israel, and in that also of the Christian Church. And here in the beginning it bore the fruit which the Church's conformity to the world has always yielded. The reader will mark what is said in verse 4 :

"The *nēphīlīm* ('giants') were in the earth in those days; and also after the sons of God came in unto the daughters of men, and they bare to them, the same became the heroes (*gibbōrīm*) who were in ancient time, men of renown."

There is great uncertainty and contention as to what these nephilim were. The word occurs again (Num. xiii. 33) in the account given by the spies of the in-

habitants of Canaan. It is very probable that they were men of gigantic stature; but it is also clear that they were something more. They are mentioned as a class apart from the ordinary inhabitants of the land, who themselves were "men of great stature" (Numbers xiii. 32). A giant may be a harmless neighbour; but these nephilim are represented as the crowning terror of the land. The word seems to be connected with *naphal*, "to fall"; and the nephilim were probably men who abused their physical superiority to fall upon and attack others, a sense in which this verb, in one of its conjugations, is frequently used in the Old Testament. The word *gibbōrīm* means "strong," "impetuous," men. We are now in a position to grasp the sense of the above passage, and to see its important connection with what follows. The Revised Version, in common with the critics, has adopted a rendering for which there is no grammatical necessity, and which entirely misses the sense of the text. It translates thus: "The Nephilim were in the earth in those days, and also after that, when the sons of God, &c. . . and they bare children to them." There it pauses, as if the intention of the Scripture had been merely to inform us that the nephilim were in existence *after* this lapse on the part of the sons of God just as they had been in existence before it. But why should they not have been? What was there in this lowered testimony to bring an abuse like that to an end?

It is surely the duty of scholarship to present us with something better than gratuitous nonsense.

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The Authorised Version gives us a faithful rendering, and so enables us to grasp the meaning of the Scripture. Before this darkening of the light there had been one evil; now, the Scripture informs us, there were two. The nephilim had filled the law-abiding with terror; but henceforth the forces of wrong received a new and vast accession. These *gibborim*—strong, impetuous men—also asserted their mastery. They subjected the weak, and battled with the strong. They “became mighty men, who were in ancient time, men of renown.” And thus “the earth was filled with violence” (verse 11); “and God saw that the wickedness of man was great in the earth” (verse 5). Brotherhood and right were trampled under foot in the headlong rush for wealth, and power, and fame.

How are we to understand the words:

“And the Lord said, My Spirit shall not always strive with men, for that he also is flesh; yet his days shall be an hundred and twenty years” (verse 3)?

The word here rendered “for that” (“for that he also is flesh”) is *beshaggam*, which means literally, “because of their transgression.” The words thus read:

“And the Lord said, My Spirit shall not always strive with men because of their transgression. He is flesh, and his days shall be an hundred and twenty years.”

Man had become “flesh.” He was rioting in its pride and in the gratification of its lusts; and this is

the Divine sentence upon the revolted earth. God's Spirit, resisted and scorned, will be withdrawn, and judgment will descend. But there will be a respite. For 120 years grace will still restrain the Divine vengeance. In other words, God will wait till the earth's iniquity is full. The critics contest this interpretation, and understand the words as fixing the ordinary duration of human life at six-score years. It suits them exactly to force a sense of that kind upon the text; for then the Scripture is in hopeless antagonism with itself, and they are furnished with another contradiction "which cannot be explained away." "But," say they, "the statement can mean nothing else; for the Flood did not come 120 years after. We are told in v. 32 that Noah was then 500 years old, and the Flood came when he was 600—100 years after." But the objection rests upon a misunderstanding. The statement in v. 32 does not give us Noah's age when the Divine decree was issued and probably communicated to Noah. It simply states the Patriarch's age at the birth of his first-born; and that statement had necessarily to take its place *at the close of the genealogy*. We learn from the two numbers that the communication of the Divine purpose to Noah, preceded the birth of that patriarch's first-born by twenty years.

CHAPTER II.

THE TRANSLATION OF ENOCH.

IN the seemingly monotonous genealogical record of chapter v., the reader is surprised by the statement regarding Enoch. In the brief record of every other patriarch before and after, we have statements mentioning his age at the birth of his first-born, the number of years he lived after that event, the summation of these two periods giving the entire duration of his earthly existence, and, last of all, the words: "And he died." But, when we come to "the seventh from Adam" (Jude 14), the statements assume an entirely different form. Apparently, up to the birth of his first-born, Enoch had lived like the world around him. But from this time, when he had reached the age of sixty-five, the man was changed. There was a seeking after God, a finding of the Divine presence and fellowship, and an abandonment of the world's way. "Enoch walked with God." Then we are told that, when this walking with God had endured for 300 years, faith was exchanged for sight. Enoch was translated that he should not see death. "He was not; for God took him" (ver. 24).

This part of the record has evidently disconcerted the higher criticism. Attempts of a specially feeble character have been made to degrade it to the level of the heathen legends, which seem to be more or less

distorted memories of the facts here recorded. But these are evident and acknowledged legends, while this record is arrayed in all the simplicity and sobriety of history. There is a Divine fitness, too, in the occurrence of this event at this juncture in the world's history. It struck a loud note of warning. The righteous man is taken away from vexation and defilement. But if God cannot permit His servant to remain, will a revolted humanity be suffered to cumber and pollute His earth?

The uneasiness, however, with which this record is viewed by the higher criticism has an explanation. It is subversive of the theory of evolution! Man, we have been already informed by Dr. Driver, has been steadily climbing up from the level of the brutes to manners, morality, and nobler ideas. Among man's *late* acquisitions, two things are confidently set down—belief in one God, and the hope of life after death. But here the clearest and most settled belief in immortality is quietly assumed to be among the earliest possessions of humanity. If this is history, then man started with an equipment of conception and belief which separated him then from the brute creation by as wide an interval as that which parts him from it to-day. And advancing research is steadily confirming the Scripture, and showing that the critical and Hegelian evolution is a dream. The Laws of Khammurabbi (a contemporary of Abraham) constantly speak of the dead as having “gone to their fate.” That is, there is an eternal destiny for which this life is the preparation. That doctrine is still

The Longevity of the Patriarchs.

more clearly taught in the ancient Egyptian funereal ritual. The discoveries which take us farthest back into the ancient life of Babylonia and of Egypt show that the dead were consigned to the tomb in the hope of a resurrection; and the same fact is equally evident in the disposal of the body and the articles surrounding it in the antediluvian burials. There was no time, however far we have gone back upon the traces of our race, when man did not believe in God and in a life beyond the grave.

CHAPTER III.

THE LONGEVITY OF THE PATRIARCHS.

SOMETHING will be said in the next volume on the characteristics of the more ancient Bible Chronology; but, meanwhile, our attention is called to the vast span covered by primeval patriarchal life. It could not be expected that so broad a mark as this should escape the critical shafts. "It need hardly be said," writes Dr. Driver, "that longevity, such as is here described, is physiologically incompatible with the structure of the human body; and could only have been attained under conditions altogether different from those at present existing, such as we are not warranted in assuming to have existed. The names are not to be understood as those of real persons; they serve merely, taken in conjunction with the statements connected with them, to bring

before the reader a general picture of primitive times as conceived by the narrator." He concludes with the following extract from Bishop Ryle: "Hebrew literature does not, in this respect, differ from other literatures. It preserves the prehistoric traditions. The study of science precludes the possibility of such figures being literally correct. The comparative study of literature leads us to expect exaggerated statements in any work incorporating the primitive traditions of a people."*

Dr. Driver is by no means singular in his rejection of the Scripture statements. "Such extreme longevity cannot, indeed," writes Dillmann, "be demonstrated from experience, and it is sufficiently established physiologically," he adds, quoting from Tuch, "that it is impossible for the human body, with an organisation not altogether different from the present, to exceed an age of 200 years, let alone to reach one of 900."† The marked incongruity between ages extending to over seven, and even nine, centuries and those of historic times, which so seldom come within sight of one century, has constituted a difficulty for Scripture readers from the days of Josephus to the present hour. But difficulty is not necessarily disproof; and the attempt made by Dillmann, Driver, and others to set aside the distinct testimony of the Scripture on scientific grounds, rests upon no sufficient basis.‡ The tradition that such vastly extended life-periods characterised the commencement of our race's history is too widespread and too emphatic.

* Page 75. † Genesis, p. 211, 212. ‡ See *The New Biblical Guide*, pp. 249-251.

not to have rested upon some good foundation. "Other ancient peoples," says Knobel, "also assumed that the men of the earliest ages enjoyed longer life than now. Josephus mentions Manetho, Berosus, Mochus, Hestiaëus, Jerome, Hesiod, Hecataeus, Hellanicus, Acusilaus, Ephorus, and Nicolaus, as giving similar accounts to that given in Genesis. Hamza gives, in the first Persian dynasty, three reigns of 500, 746, and 1,000 years respectively; and the Arcadians declared *apud se reges antiquos aliquot ad 300 vixisse annos*" (that among them several ancient kings had attained the age of 300 years).

These traditions of the ancient longevity of our race are still more widely scattered than is intimated in the above extract. They are, indeed, universal. It cannot be imagined that these memories, which have been carried everywhere by a widely-scattered humanity, are solely due to imagination. The imagination may magnify, but it does not create identical pictures of this kind; and it is plain that before the race was scattered facts of an extraordinary kind had impressed these memories upon it. But we are told that science has shown that such an extension of human life was an impossibility. "It is physiologically incompatible," writes Dr. Driver, "with the structure of the human body." That is a statement which no man acquainted with recent science, and, therefore, entitled to speak of what is physiologically incompatible with the structure of the human body, could have penned. "There is nothing," says Foissac, "in the organs, in the functions, or the

properties of the body, to indicate what their duration is. . . . It is neither contrary to reason, nor to the laws of the human organism, apart from maladies which disturb its harmony, or external violence which injures its mechanism, that he should live several centuries. The long life of the patriarchs was a fact more rational, more in accord with the laws of physiology, than the brief existence of the men who people the earth to-day.”*

More recent investigations by Weismann take us much farther. In a paper upon “The Duration of Life,” read by him before the Association of German Naturalists, at Salzburg, on September 21st, 1881, and republished in 1889,† that distinguished scientist speaks of this field as one “which has been hitherto much neglected.” “There is nothing, or almost nothing,” he adds, “to be found in existing zoological text-books upon the duration of life in animals.” A glance at Weismann’s paper reveals the remarkable difference between its statements and this of Dr. Driver that the “structure of the human body” must have made patriarchal longevity impossible. Among Weismann’s first observations is the following: “Structure and chemical composition—in short, the physiological constitution of the body in the ordinary sense of the words—are not the only factors which determine duration of life. This conclusion forces itself upon our attention as soon as the attempt is made to explain existing facts by these factors alone:

* Dr. P. Folssac, *La Longévit  humaine* (1873), pp. 346, 347.

† *Essays upon Heredity and Kindred Biological Problems*, edited by Edward B. Poulton, &c.

there must be some other additional cause contained in the organism as an unknown and invisible part of its constitution, a cause which determines the duration of life."* He adds farther on: "Hitherto it has always been assumed that the duration of this total period is solely determined by the constitution of the animal's body. But the assumption is erroneous. The strength of the spring which drives the wheel of life does not solely depend upon the size of the wheel or upon the material of which it is made. . . . The facts are plainly and clearly opposed to such a supposition."†

These statements are followed by conclusions which shed a new light upon this Old Testament problem. "To put it briefly," he says, "I consider that the duration of life is really dependent upon adaptation to external conditions, that its length, whether longer or, is shorter governed by the needs of the species. . . It is of no importance to the species whether the individual lives longer or shorter, but it is of importance that the individual should be enabled to do its work towards the maintenance of the species." How this bears upon the question now before us will be evident immediately. Meanwhile, let another most important fact be noted. We cannot safely argue, it seems, from what we are to what the antediluvians must have been. The life period is not constant. Arguing from facts, to which he has just referred, Weismann says: "It is, therefore, obvious that the duration of life is extremely variable, and not only

* Page 6.

† Pages 8, 9.

depends upon physiological considerations, but also upon the external conditions of life. With every change in the structure of a species, and with the acquisition of new habits, the length of life may, and in most cases must, be altered.”* More extraordinary still, in view of Dr. Driver’s pseudo-science, is the following pronouncement upon death. “I consider,” he says, “that death is not a primary necessity, but that it has been secondarily acquired by an adaptation. . . . Death is to be looked upon as an occurrence which is advantageous to the species as a concession to the outer conditions of life, and not as an absolute necessity, essentially inherent in life itself.”†

The Law seems to be that the life of the parent is prolonged if the young require special care and training, and if the species is sparsely scattered. The great object is “to ensure the perpetuation of the species. It is precisely this latter point,” says Weismann, “which is determined by external conditions.”‡ How decisively the requirements of the race in the antediluvian period demanded this prolongation of existence will be evident. The Scripture history shows us these huge life-periods, placed just where they were required for the extension and instruction of the race, and for the erection and completion of the framework of human society—a framework which, notwithstanding the changes of time, and the revolutions and subversions due to conflict and conquest, still exists in its essential

* Page 19.

† Pages 24, 25.

‡ Page 10.

elements everywhere. These enduring bonds required centuries of vigilance and of unchanging influence for their formation. Lives of three score years and ten could not have done the work achieved by those great fathers of our race. Vast as the periods are, therefore, they are in accord with the great natural principles which rule now, as they must have ruled always, in the realm of terrestrial existence.

SECTION IV.

THE GENERATIONS OF NOAH.

VI. 9—IX. 29.

CHAPTER I.

THE CONTENTS.

WE here enter upon another great battle-ground between faith and unbelief, or, as it is more commonly described, between the Bible and science. Before indicating how in these last days the battle is closing in another triumph for the Bible, we follow our usual plan, and note, first of all, the contents of the section.

It is well to observe the completeness of each of these eleven great Chapters into which Genesis is divided. This was seen in the last section—"The Book of the Generations of Adam." It is, in brief, the story of man. Its closing words show us a future black with clouds of coming judgment:

"And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was

only evil continually. And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart. And Jehovah said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them" (v. 5-7).

That is the picture of the coming judgment; but there is something more. A Saviour stands in the foreground:

"But Noah found grace in the eyes of Jehovah" (verse 8).

It will be seen how fully these last verses complete "the Book of the Generations of Adam." It is the type of man's entire history. There is coming judgment for the earth; but in the forefront there is the Saviour—the Man who has found grace in the eyes of Jehovah.

We have equal completeness in "The Generations of Noah." In chapters viii. and ix. we are told of the close of the Deluge, of the safety of Noah and his family, and of that seed of all terrestrial life which had been preserved with them. We read also of the renewal of the Divine blessing, and of God's pledge that "the waters shall no more become a flood to destroy all flesh" (ix. 15). But if this were all that had to be told, the Book of Genesis—and not it only, but all Scripture as well—would have ended there. For what need would there have been of the Saviour, of whom Noah himself was a prophecy and type? But it will be observed that the Section does not close

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with the Divine covenant. The last words show that even the renewed earth calls for God's salvation. There are still pit-falls for the righteous, as shown in the lapse of Noah; and there are ominous outbreaks of perverseness, with their after-burdens of degradation and suffering, as in the shameful deed of Ham and the curse upon Canaan. It is only after these things have been added that the Section is formally closed with the words:

“And Noah lived after the Flood three hundred and fifty years. And all the days of Noah were nine hundred and fifty years” (ix. 28, 29).

The Fourth great natural Chapter of Genesis, upon which we now enter, commences with the words:

“These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth” (vi. 9, 10).

What is meant by the statement that Noah was “perfect in his generations”? The second word, which is here translated “generations” (*dōrōth*) is different from the first (*Thōlēdōth*). *Tholedoth* refers to posterity, but *dor* refers rather to the period than to the persons of a generation; and it is in this sense of “time” that we must read the word here. Gesenius notes that the Latin word *seculum*, which originally meant “a generation,” was afterwards used in the sense of “century.” *Doroth* is employed in a similar manner in the sense of “ages,” and the

meaning here is plainly, not that Noah was perfect in his posterity, but that, in the ages or times through which he had passed, he had lived blamelessly. There had been no failure in honesty, purity, truth, or goodness. The secret of it was that Noah, like Enoch, "walked with God" (verse 9). By the side of that fair picture, the Scripture, without comment, places this :

"And the earth was corrupt before God, and the earth was filled with violence ('oppression,' 'wrong'). And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (verses 11, 12).

The words, "God looked upon the earth," mean that God was now going to deal with it. Hence the repeated description of its condition. There was no excuse or defence. Nothing could be urged why judgment should not fall. There was no hope of amendment anywhere, and no betterness in any part of it why it should be spared when the rest was judged; "for all flesh had corrupted his way upon the earth." This prepares us for the next words :

"And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence ('wrong,' 'oppression') through them; and behold I will destroy them with the earth. Make thee an ark (*tēbah*) of gopher wood; nests shalt thou make in the ark, and thou shalt pitch it within and without with pitch. And this is what thou shalt make it: the length of

the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits" (verses 13-15).

The word *kenim*, translated "rooms" (verse 14), literally, "nests," shows how fully the space within the ark was to be utilized. The length of the cubit (the length of the fore-arm) varied from eighteen inches to twenty-four inches. If we take the lower, the ark would contain 1,518,750 cubic feet; and, if the larger, 3,600,000 cubic feet. This space, utilized with the care here indicated, would yield enormous accommodation both for the life that was to be saved and for the necessary food. An illustration will make this clear. My memory retains a vivid impression of a building which always seemed to me to be somewhat spacious. It was eighty feet long and forty feet wide. The walls were about twenty-five feet high. It accordingly contained 80,000 cubic feet. If the cubit employed in the construction of the ark was one of two feet, the ark would contain as much as could be accommodated in forty-five buildings of the dimensions I have just named.

But further directions were required for the structure. How were access, and light, and air, to be provided? And how were the "nests" to be reached and to be distributed?

"A light shalt thou make for the ark, and at one cubit from the top shalt thou complete it; and the door of the ark shalt thou set in its side. With lower, second, and third stories shalt thou make it" (verse 16).

The "light," or window, was thus an open space all round the top of the ark. The boarding of the sides ceased at one cubit, or two feet, from the roof; and the ventilation thus provided was of the most perfect kind, combined with safety from wind and water. The three floors permitted easy access throughout the forty-five or sixty feet of the ark's height.

But why is this huge construction to be undertaken? What purpose is the ark to serve? The narrative now anticipates and answers our question.

"And I, behold, I am causing the flood of waters to come upon the earth, to destroy all flesh, wherein is the breath of life from under the heavens; everything that is upon the earth shall die. And I will establish My covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all that is eaten, and thou shalt gather it to thee: and it shall be for food for thee, and for them. Thus did Noah; according to all that God commanded him, so did he" (verses 17-22).

Here the purpose of the building and of the

arrangements of the ark are fully explained. It has sometimes been asked, among the questions with which this part of Scripture has been assailed: "How did Noah gather these representatives of the animal creation together? Did he send messengers into the various regions to collect them?" That question would not have been raised had the above verses been read with care. It was said to Noah: they "*shall come* unto thee, to keep them alive." Animals have often exhibited a presentiment of danger which has overcome their fear of man. With these selected ones it was to be so now.

There was evidently a long interval "when once the long-suffering of God waited in the days of Noah while the ark was a-preparing" (1 Peter iii. 20). But the years had passed: the days of respite were almost at an end. The old world was entering its last week when the Divine command came to Noah to make his final preparations. At this point the narrative is resumed:—

"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female: and of beasts that are not clean, they [shall be] two, the male and his female. Also of fowls of the heaven seven and seven, the male and his female; to keep seed alive upon the face of all the earth. For yet seven days, (and) I will cause it to rain upon the earth forty days and

forty nights ; and every living substance which I have made will I destroy from off the face of the ground. And Noah did according to all that the Lord commanded him " (vii. 1-5).

In these words, remarkable alike for their clearness and their brevity, the last directions are given. Noah and his household are to take up their abode in the ark, and to receive the guests which God will bring to them in the closing days of waiting. And at this point more precise instructions are delivered. Long years before, when the ark was to be begun, Noah was told that preparations were to be made for couples. Now he is told that he is to receive seven pairs of clean and one pair only of unclean animals. That was a detail very necessary now, but not needful then.

The narrative now enters upon the account of this greatest of all earth's tragedies. It tells the story with a solemnity which shows with what vividness those awful scenes present themselves before the eye of the writer, and with what compassion they are recorded here :—

"And Noah was six hundred years old when the flood of waters was upon the earth. And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, the male and his female, as God

had commanded Noah. And it came to pass after the seven days, that the waters of the flood were upon the earth" (verses 6-10).

But how had the flood come? To have a full account of this, the greatest of all God's judgments upon wrong which the earth has yet witnessed, we have to turn, for the moment, from Noah and his household to those tremendous forces of nature that were fulfilling God's word. The exact time when these were let loose is first marked:—

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights" (verses 11, 12).

But the chosen of God were in absolute safety. The world, that went on believing that the morrow would be as to-day and much more abundant, was taken by surprise; but there was no surprise for these that were to be saved. They were ready:—

"In that selfsame day had entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they had gone in unto Noah into

the ark, two and two of all flesh, wherein is the breath of life. And they that had gone in, had gone in male and female of all flesh, as God had commanded him: and the Lord had shut him in " (verse 13-16).

This record of the completeness of the number, and the perfect preparedness, of the saved is appropriately concluded with the words: "And the Lord had shut him in." The closing of the entrance to the ark, so that the flood in its awful rush should not force it, and that the waters in which the ark was afterwards to float should not steal in by it, was the last touch required for the ark's security. At this point the story of the deluge is resumed:—

"And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered " (verses 17-20).

These verses trace in orderly fashion the gradual rising of the waters till they reached their highest point, and tell us how the ark was affected by them. The waters "bare up the ark, and it was lift up above the earth"; "and the ark went upon the face

of the waters." But what of that struggling, fleeing, panting, refugeless life outside?

"And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, from man to cattle, and the creeping things, and the fowl of the heaven: and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth an hundred and fifty days" (vers. 21-24).

The flood had fulfilled its mission of judgment. For five months the ark had borne over the rising waters its living freight. The record now turns to God's work of mercy.

"And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth, going and returning; and after the end of the hundred and fifty days the waters were abated. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And

the waters were going and departing until the tenth month: on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened a window (*challôn*) of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth the dove from him to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand and took her, and pulled her in unto him into the ark.

“And he stayed yet other seven days; and again he sent forth the dove out of the ark: and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove, which returned not again unto him any more. And it came to pass in the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark and looked, and, behold, the face of the ground was dry.

“And in the second month, on the twenty-seventh day of the month, was the earth dried. And God spake unto Noah saying, Go forth of

the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of all cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth" (viii. 1-17).

This command was obeyed, and the life that God had created took possession of the earth, forfeited by sin but restored by the Divine mercy. The entrance upon the restored possession was preceded by sacrifice. Sin was acknowledged, and the sinful were accepted of God. There is one phrase, the unfortunate translation of which, in verse 21, is to be deeply regretted. We read in the Authorised Version: "The Lord smelled a sweet savour"; in the Revised: "The Lord smelled the sweet savour." This is the rendering consistently adhered to in Leviticus also, and it can have no other meaning than that God was gratified with the odour—the odour of burning flesh! But the rendering is a mere guess at the sense of the words, as it was imagined that a literal translation would convey no meaning to the British intellect. There is nothing in the Hebrew about a "*sweet*" savour. The words literally rendered are these: "And Jehovah smelled a savour of that which giveth rest." That sacrifice was not in itself what God desired; but it was a savour—a type and pledge—of a coming satisfaction, of that which giveth rest—the atonement of Calvary:—

“And the Lord smelled a savour of that which giveth rest; and the Lord said in His heart, I will not again curse the ground any more for man’s sake; for the imagination of man’s heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease” (verses 21, 22).

That, as we read above, was the Divine decision; and God’s covenant, in accordance with that decision, is made with Noah and his sons (ix. 8-17). It is prefaced by God’s blessing pronounced upon them (ix. 1-7), and the section is concluded (verses 18-29), as we have seen, by the record of Noah’s self-indulgence, Ham’s shameful conduct, and the curse upon Canaan, the narrative ending with the record of Noah’s age and death. To these last incidents we shall return.

CHAPTER II.

SOME INCIDENTS RECORDED IN THE NARRATIVE.

IN the preceding Chapter, I have presented the contents of the Section before the reader with considerable fulness, and have, meanwhile, largely refrained from touching upon questions raised by the

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history. My purpose in this will be seen in Chapters IV. and V. I shall, then, in Chapter VI., touch upon the historical character of the Deluge-history. But there are other matters of great interest which will not be referred to in those chapters, and these I shall deal with in the present and in the following chapter.

The same Divine care, which arranged for the preservation of the seed of all life, watched over it in the days of peril which followed. The waters had risen continuously for 150 days. Now they were to be arrested and swept back. But this also was a time of danger, for the means used for the assuaging of the waters was a wind which God made "to pass over the earth" (viii. 1). A refuge must, therefore, be provided; "and the ark rested on the seventh month, on the seventeenth day of the month, upon the mountains of Ararat" (verse 4). These months are plainly months of thirty days each; and, as the flood began on the seventeenth day of the second month (vii. 2), five months exactly had elapsed between its commencement and the arresting of the ark on the seventeenth day of the seventh month. This period is the 150 (5×30) days during which the waters had steadily risen. We are told that "fifteen cubits upward did the waters prevail: and the mountains were covered" (vii. 20). These fifteen cubits appear to have been the exact draught of the ark, the entire height of which was thirty cubits. It was now guided to the mountain peak, and was held there, so as to be no longer the sport of wind and wave. Protected by its stout timbers against the

wind, it rested securely in the best possible situation for protecting the life within from the moisture and the vapours exhaled by the drying earth, while it escaped entirely all injury from the oscillating waters. The reader will remember the phrase, "going and returning" (see viii. 3, 5), translated "continually" in our version. This was, no doubt, due to the action of the wind; but, whatever caused it, the oscillation was a fact, and has left abundant traces behind it. The carcasses of the drowned creation, where they had not been buried under an avalanche of stones, or gravel, or mud, were stripped of the flesh by these rushing waters, the bones were broken and mixed in an extraordinary fashion, and the splinters were driven with vast force into fissures in the rocks.

From those fierce onsets the ark, resting on the highest peak of Ararat, was freed. It is evident from the Scripture that the position was exceedingly elevated; for it was about two and a-half months afterwards, though the waters were steadily decreasing, that the tops of the mountains were seen (viii. 5). The peak on which the ark rested was, consequently, one that was surrounded by other, but less elevated, mountains, an indication which is in complete accord with the traditional site. This is the mountain named by the Turks sometimes Agri-Dagh, "the steep mountain," sometimes Arghi-Dagh, "the mountain of the Ark." It is called by the Persians Koh-i-Nouh, "the mountain of Noah." It belongs to a mountain chain, some of whose summit rise to 7,600 and 7,900 feet; but "it appears to be absolutely

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isolated, so gigantic are its proportions. Its height is 15,700 feet above the level of the sea, and 13,200 feet above that of the village of Aralych, in the plain of the river Araxes. . . The little Ararat (12,000 feet) lies to the south-west of the great cone, with which it is connected by a somewhat elevated valley.”*

It is noteworthy how carefully those long days of waiting are chronicled. After being told the date when the ark rested, we are next informed that on the first day of the tenth month (that is, about two and a-half months after the ark rested) the tops of the mountains were seen. The waters had decreased so far that the lower peaks of the range were bared. Noah waited another forty days, and sent forth the raven and the dove. Then two other intervals of seven days are recorded, at which fresh trials were made. To see how all this accords with the dates given in chapter viii., let us place the events in tabular form.

The Flood begins on	day 17	month 2	of Noah's 600th year
The Flood increases for	} „ 17	} „ 7	} „ „
150 days—five months—			
till			
The waters decrease till	„ 1	„ 10	„ „
Noah sends forth the raven	} „ 11	} „ 11	} „ „
and the dove after forty			
days, that is, on			
Seven days after he sends	} „ 18	} „ 11	} „ „
forth the dove			
After another seven days	} „ 25	} „ 11	} „ „
he again sends forth the			
dove			

* P. Müller Simonis, *Du Caucase au golfe Persique* (Paris, 1892), pp. 63, 64.

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Thirty-six days afterwards
the earth is dried, and
Noah removes the cover-
ing of the ark. This
brings us to

} day 1 month 1 of Noah's 601st year

Fifty - six days afterward
Noah is commanded to
leave the ark. That is on

} .. 27 .. 2

These dates tell their own story, and certainly lend no countenance to the suspicion which has been cast upon the numbers of Scripture.

It has naturally attracted attention that we find the distinction between clean and unclean animals, as well as the practice of sacrifice, already in existence in the days of Noah. We may notice in connection with this Dr. Driver's note. "The distinction of 'clean,' and not clean," he says, "seems not to have been regarded by J in the case of birds (*cf.* v. 8)." * It is incomprehensible how any man could have written these words as a comment upon vii. 3 (which is also assigned to the fictitious J): "And of the fowl also of the air, seven and seven." Why should these be "seven and seven" as well as the clean beasts just mentioned in verse 2? Why should the general law, that only one pair of each kind should be taken, be departed from in the case of the fowls also, unless the exception is to be extended only to the clean among them? To quite appreciate "the ascertained results of the higher criticism" is it necessary that we undergo some process of intellectual amputation?

* *Genesis*, p. 89.

A similar note occurs on the same page. "It is to be noticed," he says, "that J assumes for the patriarchal age the Levitical distinction of 'clean' and 'unclean' animals, as he also speaks of sacrifices offered, and altars built during the same period. P, on the contrary, never attributes Levitical institutions to the pre-Mosaic age; he regards all such as creations of the Sinaitic legislation." This has a very simple explanation. The word "LORD" (Jehovah) is the name, as we have already seen, which represents God as the fulfiller of His word; and, therefore, as the avenger of His broken law. It is under this very aspect that God is approached by sacrifice, and is entreated, in accordance with His covenant, to receive the penitent to life and favour. Jehovah is, therefore, the Divine name which is naturally used in connection with sacrifice; and when all these passages are assigned to J, what is left to poor P? When P is robbed to enrich J, it is surely adding insult to injury to point out the impecunious condition of P! But, observes the reader, Dr. Driver implies that P has a number of passages which refer to the sacrifices of the Mosaic legislation. Yes, but, in justice, he ought not to have them. P's pockets are now filled with stolen money. For those passages ought all to be assigned to J, seeing that the name LORD, Jehovah—the special sign of J—appears in every one of them. Let the reader cast his eye over Exodus, Leviticus, and Numbers if he wishes to have an idea of what is generally described as wholesale robbery. When

Moses was called upon to go up into the Mount to receive instructions regarding the Tabernacle, the priesthood, and the sacrifices, the command ran: "Come up unto the LORD (Jehovah)" (Ex. xxiv. 1). The whole of these laws are continually prefaced by the words: "And the LORD (Jehovah) spake unto Moses." What the critics have done is to take the whole of the Levitical legislation, which belongs, by their own definition, to J, and assign it to P, leaving all the earlier sacrifices standing as they did before to J's account. And now, with touching innocence, Dr. Driver asks us to note the very remarkable circumstance that, while J speaks of patriarchal sacrifices, P never does!

But this is not all. It must have been excessively stupid of P to have believed that there was no distinction of clean and unclean among animals, and no sacrifices, before the time of Moses. P is supposed to have had an extensive acquaintance with Gentile institutions. He is said to have been in Babylonia, and in any case he is said to have lived (about 400 B.C.) when the Jews had a wide acquaintance with the religious practices of foreign peoples. Sacrifices held the chief place in all of these. They had held that place from time immemorial. Is it to be credited, that any man in his senses could have believed, either that all foreign nations had derived those practices from Israel, or that they were unknown before the time of Moses?

Coming back from these vagaries to the Scripture, we find its statements borne out as usual by facts.

The distinction between clean and unclean animals was known to other nations. Tacitus speaks of "profane" animals; that is, of those which were not eligible as sacrifices. And the very practice of sacrifice must necessarily have had some such choice of animals connected with it. We find, too, that Divine worship is associated with sacrifice everywhere in the old world. This receives the most natural explanation, when it is admitted that the practice was one to which the human family had been accustomed in its primeval home, and which the scattered tribes carried with them when that home was abandoned. The Scripture goes still farther than this, and implies that sacrifice was among the earliest practices of mankind. The belief that when Abel brought of the firstlings of his flock to God's altar, he was acting in accordance with a Divine decree, is now supposed to be hopelessly antiquated. But there are two things mentioned in the passage (iv. 4) which make one hesitate to reject the old interpretation. Why should Abel bring "*the firstlings*" and "*the fat*"? Here plainly there are already ritual regulations, which Abel observes and which Cain disregards. The Mosaic legislation was evidently a re-institution for Israel of laws which had been given when the first altar was erected to make atonement for sin. This primeval law naturally became the inheritance of the nations, and—often perverted but never neglected or forgotten—it was carried with them everywhere.

It has been said that the selection of the rainbow,

as God's pledge that He will bring no second flood upon the earth, shows that the writer shared the ignorance of the ancient world as to the cause of that phenomenon. This proceeds upon the supposition that the Scripture represents the rainbow as a phenomenon appearing then for the first time. But that supposition finds no support in the passage. Our Authorised Version, "I do set My bow in the cloud" (ix. 13), does not give a literal rendering. The words are: "I *have set* My bow in the cloud," clearly pointing to the rainbow as a phenomenon already in existence and well known. What is new is that God adopts this as His assurance to a guilty and apprehensive humanity: "And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I WILL REMEMBER MY COVENANT. . . And the bow shall be in the cloud: AND I WILL LOOK UPON IT, THAT I MAY REMEMBER THE EVERLASTING COVENANT between God and every living creature of all flesh that is upon the earth." That bow will not only attract the eye of man: it will also be under the observation of God. It is for ever God's pledge and man's assurance.

CHAPTER III.

NOAH'S CURSE AND BLESSING.

THE Section ends, as has been already remarked, with an unvailing of the need, and an intimation of the coming, of a full salvation. We are told

(ix. 20) that Noah began to be "a man of the ground," that is, a husbandman, and that he planted a vineyard. It is remarkable that this district of Armenia is the home of the vine. Whether Noah was the first wine-maker, or was merely repeating one of the practices of the old world which had passed away, we do not know. It is an art that comes with loud promise of brightness, and that has left many a dark shadow behind it. In his drunken sleep Noah had thrust aside the garment which covered him. Ham is described as Noah's "young son" (verse 24). This, taken in conjunction with x. 21, where Japheth is spoken of as "Japheth the elder," indicates (what will be plain from other statements also which we shall consider afterwards) that Shem was not the first-born. The order of age was plainly Japheth, Shem, Ham. When "Noah awoke from his wine, and knew what his young son had done unto him,"

"He said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be Jehovah Elohim of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant" (ix. 25-27).

There is one question which may prevent our taking the standpoint at which the Scripture here evidently seeks to place us. These words are nothing less than a solemn unfolding of the future destinies of the new humanity. The parts to be played in history by two great Divisions of the race, and the fate of one

Section of the third Division are clearly foretold. But we are troubled by the seeming lack of all dignity in the occasion of the prophecy. Noah awakes from a drunken sleep. Ought not his first thoughts to have been given to his own disgraceful weakness, and to the shame with which he had clothed himself? Was it seemly that there and then he should assume the prophetic mantle, and in fellowship with the Spirit of God apportion the fates of his descendants?

Had the Bible been man's book, and had those incidents been due to human imagination, we may safely conclude that these words and this occasion would never have been thus joined together. If Noah's sin had been told at all, it would not have been told here. But we may be equally sure that, when the Spirit of God placed them together, there was more in the situation than at the first glance meets the eye. It has been said that Noah was deeply moved by the knowledge of the humiliation to which he had been subjected, and that he gave expression to his feelings in the curse and the blessing. But the slightest recollection of the facts of history shows that there is more in Noah's words than this account of them supposes. They are no mere expression of indignation, and of gratitude for tactful kindness. They are a prophecy; and even though no stress should be laid upon the place given to them on the page of Scripture, yet their remarkable fulfilment shows that they were not spoken without the inspiration of the Almighty. And one does not require to reflect long, before he sees that

the occasion called for just such a display as this. "Mankind," says Tylor, "can never have lived as a mere struggling crowd, each for himself. Society is always made up of families or households bound together by kindly ties, controlled by rules of marriage and the duties of parent and child."* And again: "With all the growth of individual freedom in modern life, the best features of family despotism remain in force; it is under parental authority that children are trained for their future duties, and the law is careful how it gives the child personal rights against the parent, lest it should weaken the very cement which binds society together."† That cement was now threatened with dissolution at the very commencement of the new world's history. The first sin in the old world had touched the link which bound man to God. The first sin in the new world laid its hand upon the bond between parent and child. And, as the former attempt was met by punishment and promise, so the latter attempt is judged by this Divine word spoken by Noah, and the bond which holds society together is sanctified afresh in the very attempt to destroy it.

But why is Ham permitted to escape, and why is Canaan judged, who apparently had no personal participation in Ham's shameful act? How much real guidance there is in the high places of the higher criticism may be guessed by the answer given to the above question. Wellhausen, Budde, Gunkel, and others believe that the narrative is not in its

* *Anthropology*, p. 402. † Page 428.

original form, and that Canaan and not Ham was the author of the deed. That kind of thing is reckoned insight! Ham, it may be remarked, does not escape. He is not cursed, indeed; but he is not blessed. Shem and Japheth have each a great future; Ham has none. This, however, leaves the question still unanswered, Why does the curse rest upon the head of Canaan? The after-history helps us to an explanation. We read (x. 6): "And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan." That is, Canaan was Ham's youngest son, as Ham himself was Noah's youngest son. Ham's sin was reflected in its punishment. Disregard for his parent will be avenged in enforced regard for his offspring. The bond between father and child, lightly trampled upon in the enjoyment of a brutal jest, will be raised again and sanctified in apprehension and dread for his own son. And the downward way was thus blocked also by the Divine assurance, that the sins of the fathers will bear their fruit in the degradation and the suffering of their descendants.

The burden upon Canaan was that he should be a servant of servants unto his brethren. In other words, the lot of that people is to be one of the lowest drudgery. For long ages, the power and glory of Canaan's descendants seemed to set the prediction at defiance. The Sidonians were long the merchant princes of the world; and Tyre and Carthage promised to maintain the great inheritance in undiminished splendour. The children of Heth, the Hittites, rivalled the kings of Egypt and the

potentates of Babylonia and of Assyria. But the end came. The Canaanite of Palestine went down under the children of Shem in the persons of the Israelites; and the Hittites, with the men of Sidon and Tyre, had afterwards to serve the Semitic Assyrian. The conquest was made still more complete under the Japhetic dominions of Persia, Greece, and Rome, the last of which extinguished the glory of Canaan in the destruction of Carthage. Since then Shem and Japheth have each had pre-eminence: Canaan has had none.

Canaan has, therefore, as this prophecy foretold, served Shem and Japheth. The blessing upon Shem is brief and striking: "Blessed be the Lord-God (Jehovah-Elohim) of Shem." The reader will remember that this two-fold name of God occurs in "the generations of the heavens and of the earth" (ii. 4). The creation of the material universe and of man is to have as its result the manifestation of Jehovah-Elohim—of God in His power, and in the fulfilment of His Word. We now learn here that this revelation is to be in some way specially connected with Shem, the Semitic branch of the human family. God, thus fully revealed, is to be the God of Shem. It is as unnecessary to ask whether the promise has been kept, as it is to inquire from whom the promise came. These words were upon the page of Scripture long centuries before the advent of Christ. They are assigned by the critics to J. He, like his companions, is a flitting shadow in more than one respect. His age varies, and varies considerably.

But let us say that the words were written 800 years before Christ. Let us also, for the moment, allow the statements to pass that there had been practically no Mosaic legislation, and nothing whatever of the distinct supernatural revelation in which Jew and Gentile have hitherto believed: that the Jewish mind was gradually making its way through the darkness of idolatry; and would get clearer views of God and man, when it by-and-bye got down to Babylon. Let it be so: my astonishment is only increased thereby! With no experience of anything that could be called a revelation, this man J, 800 years before Christ, declares that the Semite shall be distinguished among all his brethren of humanity in this, that Jehovah-Elohim shall be recognised as his God; that is, God shall be revealed to and in the Semite in His power, and as the fulfiller of His Word, as to and in no other branch of the family of mankind! What could have aroused that expectation? And—one more question—what brought about its astounding fulfilment? It is Jehovah-Elohim, revealed to Israel, and fully manifested in THE SEMITE, our Lord and Saviour Jesus Christ—it is this Jehovah-Elohim of Shem who is the confidence of the ends of the earth to-day! Wherever the light of that revelation has been carried, the idols have perished; their very names have been forgotten; blessings have been conferred upon the once dark and enthralled earth which are innumerable; men have passed into the sonship of God; they have realised once more the brotherhood of humanity. That prediction waited century after

century for its fulfilment, but every passing year brought its full accomplishment nearer ; and we, who owe so much to it, will not withhold our acknowledgment that the word has been marvellously kept. God is, indeed, the Jehovah-Elohim of Shem. To this revelation the ages, since the gospel of Christ was first preached, have added nothing. It will yet be added to ; but the addition will be made by God Himself, and made, too, by Him as the Jehovah-Elohim of Shem. The earthly unvailing of God will be perfected, when Israel shall be gathered again, and when the knowledge of the Lord shall cover the earth as the water covers the deep.

The last words of the prediction have also been signally fulfilled : “ God shall enlarge Japheth, and he shall dwell in the tents of Shém.” The expansion of the Japhetic tribes—the Indo-European races—which challenged the attention even of ancient times, is the astonishment of our own. From India to America, and from Siberia to New Zealand, Japheth is inhabitant and master. The three last of the great world empires were Japhetic, and Japheth’s descendants are the world’s rulers still. The last part of the prophecy is still more impressive. The words, “ He shall dwell in the tents of Shem,” indicate that Japheth will be Shem’s guest, and that he will share the fulness, the rest, and the shelter of Shem’s tabernacles. This is an exact description of the blessings in which we rejoice. The revelation which we prize is that of the God of *Israel* ; the Saviour in whom we trust is the seed of *Abraham* ; the Old Testament

was written primarily for Israel; and the New Testament, though in a Japhetic tongue, and, therefore, intended for us, was also penned by Jewish fingers. We dwell now in the tabernacles of Shem; and, in the fuller glory which is yet to come, we shall share the blessedness which was first announced to him. The writing of the last part of God's Revelation in the Greek tongue was the indication that the time for the fulfilment of the promise was come. It was the opening of the gates that Japheth might enter the Tabernacles of Shem.

CHAPTER IV.

ARE THERE TWO ACCOUNTS OF THE FLOOD IN GENESIS VI. 9—IX. 29?

THIS question has really been answered in our first chapter. There, in dealing with the contents of the Section, we have followed the history from point to point, and we have felt the spell upon us of one of the most thrilling and most closely continuous narratives in Scripture. But the higher criticism has, from the first, claimed this part of the book as an incontestable witness to the composite character of Genesis. Applying its supposed signs of the work of two writers—the use of the names LORD and God, *Jehovah* and *Elohim*—it separated this Section of the Genesis history into two parts, and was charmed with

the result. Putting the passages on one side which contain the Divine name *Elohim*, and placing upon the other side those which are in like manner distinguished by the use of the name *Jehovah*, the critics discovered, they said, that each of these collections of verses reads quite continuously, giving its own account of the Flood. From that time to the present, they have never ceased to speak of “the two accounts of the Deluge.” These have been held up as the chief demonstration of the truth, and of the value, of their so-called “science ;” for who, said they, could doubt that the use of these different names for God revealed the work of two distinct writers, when the application of this hypothesis yielded such astonishing results as these? And so perfectly convinced were they of the reality of this supposed discovery, that they proceeded to draw from it the means for further conquests. With such clear and extensive Sections before them of those two ancient documents, they were able to compare them, and to detect the further peculiarities of each writer. Furnished with these, they now imagined themselves able to follow the supposed documents through all their interweavings.

Though much has happened since the days of Astruc and of Eichhorn, this is still the chief reliance, and the boast, of the higher criticism. After tracing the first of these alleged independent “sources” Dillmann writes, “all hangs well together,” though he immediately adds a hint that all does not hang quite well. “One misses only,” he says, “the express invitation of God to Noah to enter into the ark”—

surely a somewhat important omission. But Dillmann continues: "With this account is interwoven another, which is distinguished from it in respect of language and contents. . . . These are not merely remarks supplementary of the other narrative, but constitute a complete history of the Flood, in which little is wanting."* "The narrative is one," says Driver, "of which the composite structure, as has been often pointed out, is particularly evident."† In critical manuals and books intended for popular use, statements are even less guarded. The demonstration of the existence in Genesis of different documents is said, or assumed, to be unanswerable, and, indeed, unchallengeable.

All these statements are regarded as "the *ascertained results* of the higher criticism," and are handed on to the general public as matters about which there can be no further dispute. The "experts" (it is implied) have threshed the whole matter out, and these are the results which are now finally accepted by "modern scholarship." How far those representations are to be trusted will be apparent from the following. The passage about Noah's sending forth the birds from the ark (viii. 6-12) is confidently assigned by Driver to J. Referring to this passage, the late Dr. Green, of Princeton, whose book has received no reply, says: "From Astruc and Eichhorn to the supplementary critics Tuch and Knobel, it was almost uniformly assigned to P. Stähelin is uncertain about it. Reuss regards it as the sole surviving rem-

* *Genesis*, vol. I., pp. 247, 248.

† *Genesis*, p. 85.

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nant of a third account of the flood, distinct from the other two. Hupfeld gives the raven (verse 7) to J, and the dove (verses 8-12) to P. Friedrich Delitzsch reverses the matter, and gives the raven to P, and the dove to J. Kayser, Wellhausen, Kuenen, Dillmann, and others assign the whole to J, in which they were preceded by the eccentric Ilgen.* The treatment of the words (vii. 17), "The flood was forty days upon the earth," gives us another illustration of this edifying "unanimity." The passage is "given entire by Dillmann to J, by Kuenen to R (the Redacteur or Editor), and, with the exception of the words 'forty days,' by Kautzsch and Socin to P; also by Hupfeld to P without exception, only he insists that the 'forty days' must be understood differently from J in vii. 4; Budde gives it to P, but strikes the 'forty days' out of the text, and reads 'the flood of waters was upon the earth.' All is with the design of bringing J and P into conflict regarding the duration of the flood; so that this is effected, they are not particular about the mode of accomplishing it."†

It would weary the reader to enter farther into the comparison of those passing fancies, which are in many cases as much wanting in stability as in any good foundation. Let us now look at the so-called "results." Dillmann says of J (as we have just seen): "These are not merely remarks supplementary of the other narrative, but constitute a complete history of the Flood, in which little is

* *The Unity of Genesis*, p. 81. † Page 93.

wanting." It may be noted, in passing, that we have here another instance of the alleged unanimity of the critics. Wellhausen says, with regard to those very Jehovistic passages which Dillmann says "constitute a complete history of the Flood in which little is wanting," that they do *not* form a complete whole, and are simply the *débris* of a more ancient narrative.* Let us accept the assurance, however, that these *are* two separate accounts, and let us inquire whether it is a fact that each of them hangs well together. It is upon the assumption that these are two distinct and complete narratives that the critics ask the public to admit the claims of their "science," and to accept their momentous conclusions. But if these are *not* complete accounts; if they are, on the contrary, the mere fragments which any broken-up single narrative would show; then nothing more is needed to prove their "science" a hallucination, and their conclusions an unfounded libel upon the Scripture.

The reader can roughly separate these two alleged accounts by noting the Divine name in each, the appropriateness of which to each section I hope immediately to show. But I give here the passages which Dr. Driver assigns to P:

VI. 9—22.

VII. 6, 11, 13—16*a*, 17*a*†, 18—21, 24.

VIII. 1, 2*a*, 3*b*—5, 13*a*, 14—19.

IX. 1—17.

These fragments, set on one side after the work of

* *Prolegomena*, p. 336. † *a* denotes the first part of a verse, *b* the second.

critical dissection has been done, "hang well together" we are told. The first thing we note is that they do not hang upon anything, and are suspended between heaven and earth as mysteriously as Mahomet's coffin. P begins with vi. 9-22, in which we are told that the earth was corrupt, so corrupt, indeed, that God cannot suffer it any longer to exist. What has led to this frightful change? Is it a sudden freak of humanity, or is it the issue of a gradual departure from God and His law? This "complete" account has no reply; for the preceding part of the chapter, verses 1-8, are assigned to J. These verses tell us of the corruption of the sons of God, and the spread of lawlessness over the earth. But if we have to run to J, in order to obtain the explanation of what P is referring to, could anything show more clearly that these are *not* independent accounts, but are simply Parts One and Two of the same continuous history?

That is a small matter, however, compared with what is to follow. In the remainder of chapter vi. Noah receives the commandment to build the ark and to make preparations for the living beings which it is to save. Now let the reader peruse what comes immediately after the command to build the ark, and then say whether this is a distinct "narrative" which "hangs well together." Here are the words of P which immediately follow: "And Noah was six hundred years old when the flood of waters was upon the earth" (vii. 6); "In the six hundredth year of Noah's life, in the second month, on the

seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened" (ver. 11); "In the selfsame day entered Noah" (read had entered—he and all the saved were *already* entered and in safety) "and Shem, and Ham, and Japheth, the sons of Noah," &c. (verses 13-16a). What? Did not only Noah and his family, but also the beasts, clean and unclean, enter the ark *after* "all the fountains of the great deep were broken up, and the windows of heaven were opened"? They surely must have had a second ark as a temporary refuge, and must have transhipped the precious cargo at some tranquil moment, if tranquil moment there was in such a day of universal and terrific turmoil. But that is the account "in which," we are told, "all hangs well together"!

Even apart from this, Dillmann saw there was something lacking. He says one misses the invitation to Noah to enter the ark. Who does not see that P implies that the invitation had been given, and had been acted upon, and that, seven days before that awful avalanche of waters was let loose upon the earth, Noah had been receiving and lodging the animals that God brought him, so that now he and they were all in safety? But the record of all this is in J! In other words, the *two* separate accounts are a barefaced fiction. The one supposes the existence of the other; and they are nothing less or more than parts of a narrative which is one and indivisible.

Dr. Driver tells us that the snatches said to have

been written by P, extend from Genesis to Joshua, and "will be found," he says, "to form a nearly complete whole." He affirms, indeed, that if all the other pieces of the history detached by the critical knife were taken away, we should find in P the "framework" of "the Hexateuch;" that is, of the Six Books from Genesis to Joshua.* One naturally looks, then, for a considerable measure of completeness in such a "framework." But what do we find? Noah is commanded to leave the ark. He obeys; and he and his pass out to re-possess the earth without one word of thanksgiving to God for so miraculous a salvation; and without, indeed, the slightest acknowledgment to Him who has just swept the earth with judgment and restored it in His mercy! The sacrifice offered by Noah is allotted to J; but with P there is the most absolute silence as to any acknowledgment of God. *We* understand perfectly why this is so. P and J are critical myths; and the one document having already fully described the sacrifice in viii. 20, it was under no necessity to mention it again in ix. 1-17. But treating these myths, P and J, seriously for the moment, and answering critics according to their criticism, is it to be imagined that a writer, whose "aim," as Dr. Driver himself affirms, "is to give a *systematic* view, from a priestly standpoint, of the origin and chief institutions of the Israelitish theocracy," and with whom "system and circumstantiality are the guiding principles," † could have made this stupendous omission?

* *Genesis*, p. 4. † Page 22.

Would not the very notion of such silence have shocked that regard for "system and circumstantiality," and have outraged every priestly instinct that was in him? No, this supposed "priestly writer" would have been the last man to have re-peopled the earth with a godless humanity; and we have here another demonstration that those alleged writings were never separate and independent documents. J supplements P, as P supplements J, and both are required to carry on the one continuous, consistent, and perfectly harmonious history.

But let us formally inquire whether it fares better with J, the portions attributed to whom, says Dillmann, "are not merely remarks supplementary of the other narrative, but constitute a complete history of the Flood, in which little is wanting?" The following are "the bundle of fragments," as Wellhausen has named them.

VI. 5—9.

VII. 1—5, 7—10, 12, 16*b*, 17*b*, 22, 23.

VIII. 2*b*—3, 6—12, 13*b*, 20—22.

Noah is introduced by J with startling abruptness. After recounting the wickedness of man, and God's resolve to destroy the race, J adds: "But Noah found grace in the eyes of the Lord" (vi. 8). But who and what is Noah, that God should thus separate him from the mass of mankind? To these questions this "complete history" affords no reply. It is true that we read in v. 28 that "Lamech lived an hundred eighty and two years and begat a son,

and he called his name Noah," but that is assigned to P, and "R" (the Redacteur, or Editor), says Dillmann, "has inserted" Lamech's prophecy regarding him. We are also told in the words that immediately follow vi. 8, that "Noah was a just man, and perfect in his generations, and Noah walked with God." But, again, all this is P's. So that, as in the case of P, we found that J was a necessity, so now we must have P, if J is to help us to a "complete history" of the Flood. Is any further proof required that we are dealing with *one* document, and not with two? That becomes ludicrously evident as we pursue this wretched figment. J's next mention of Noah is in vii. 1-5: "And the Lord said unto Noah, Come thou and all thy house into the ark." The ark!—whence has it come? Has it been let down from heaven, or has it been suddenly discovered somewhere upon the earth? Poor J is as dumb as any other detected malefactor! His "complete history" is a manifest fraud. He has omitted all mention of the command to build and to prepare the ark; and thus again, if we are to have any "complete history," we must fall back upon P to make up for the deficiencies of J. Or, to put the matter in another way, these are not, and never were, distinct documents. They have always been, and, notwithstanding all that the critics can do to them, they still are, parts of a single continuous narrative.

The next instance of "continuity" deserves a place in the Joe Miller of criticism. The section of J, with which we have now been dealing, concludes

with these words (vii. 12): "And the rain was upon the earth forty days and forty nights." The next passage which belongs to J is: "And the Lord shut him in" (16*b*). But was it not somewhat late? The rain had been pouring down day and night for forty days, and then—only then—the precaution was taken to close the door of the ark against the entrance of the water! Such is the result of breaking up what is really one narrative, and putting pieces together that have no natural connection with each other. Two other instances of the "triumph" of criticism, in manufacturing "a complete history" out of fragments, will suffice. After learning from J of the destruction of all flesh, we read: "And the rain from heaven was restrained; and the waters returned from off the earth continually" (viii. 2*b*, 3). J's next words are (verse 6): "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made." Forty days from when? Following the account as it stands in the Scripture, we have no trouble in answering. It was forty days after the first day of the tenth month (verse 5), when the tops of the mountains were seen. But in this "bundle of fragments," tied together and labelled "J," that date has not been included. "The forty days after" refer, therefore, to nothing, and, instead of imparting information, plunge us in bewilderment. Was author ever so bereft of purpose as to write down words in such a fashion as that? The like fatuity follows J to the end of the narrative of the Flood. The reader will see from the foregoing

table that the two last sections ascribed to him are viii. 13^b and 20-22. These read as follows: "And Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry. . . And Noah builded an altar unto the Lord; and took of every clean beast," &c. Let these two consecutive scenes in this "complete history" be carefully marked. In the first, Noah removes the covering of the ark, and looks over the wide expanse of dry ground. In the second he builds an altar, and offers a sacrifice. Where is the altar built, and where is the sacrifice offered? Is Noah still on the top of the ark? And it is for nonsense of that sort that we are asked to exchange the peerless wisdom and beauty of our God-given Bible! P, which is simply J under another name, and Moses, indeed, the inspired penman who did the work ascribed to both, has here, as usual, continued the history. He has told us that one month and twenty-six days after the covering of the ark was removed, that is, "In the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee," &c. (viii. 14-19); and then follow the words: "And Noah builded an altar," &c. (verse 20). Here all is clear, and the history indeed complete. Let the critics reason and trim as they will, the nature of J and P cannot be disguised. They are not distinct and independent documents. They are undisguisable and confessed fragments of the one document given

by inspiration of God and written by the hand of His servant Moses.

CHAPTER V.

ARE THERE TWO ACCOUNTS OF THE FLOOD IN GENESIS VI. 9—IX. 29?

(Continued.)

C RITICISM has concentrated its forces around this central position, realising that, if it is beaten here, the battle is irrevocably lost. Let me, therefore, ask the reader to test with me its array of reasons. We have seen that its confident assertions, that P and J are distinct and complete accounts of the Flood, are without foundation. J cannot exist without P, nor can P exist apart from J. This is in itself quite conclusive; for if P and J are undeniably parts of one continuous narrative, the theory of distinct documents has received a fatal blow. But, nevertheless, let us survey the remainder of the critical defences. It is urged that there are repetitions and contradictions in the narrative of the Flood, which prove that we are dealing—not with a single document—but with a combination of documents, embodying widely-separated and conflicting traditions. The seriousness of this contention may be admitted; for, if the presence of these incongruities can be demonstrated, they will go far to justify the boasts of criticism. We ask, then, on what those statements are founded?

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“In the narrative of the Deluge, vi. 9—13 (the wickedness of the earth),” writes Dr. Driver, “is a duplicate of vi. 5—8),” * Let us place these passages, then, side by side :

GENESIS vi. 5—8.

5. “And the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. 7. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them. 8. But Noah found grace in the eyes of the Lord.”

GENESIS vi. 9—13.

9. “These are the generations of Noah : Noah was a just man and perfect in his generations, and Noah walked with God. 10. And Noah begat three sons, Shem, Ham, and Japheth. 11. The earth also was corrupt before God, and the earth was filled with violence. 12. And God looked upon the earth, and, behold, it was corrupt ; for all flesh had corrupted his way upon the earth. 13. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.”

It may be admitted that at first sight appearances favour the critical argument ; but these entirely disappear upon a closer scrutiny. When we compare the passages verse by verse, we have to ask with some astonishment where the repetition comes in. Verse 9.

certainly does not repeat verse 5. The only part which can possibly be compared with verses 9 and 10 is verse 8, and there the statement is entirely different. Verse 8 says that Noah found grace in the eyes of the Lord; and verses 9 and 10, just as a continuous narrative is expected to do, tell us more about this favoured servant of God. Verses 11 and 12 describe the wickedness of men, and on that account may certainly be compared with 5 and 6; but, as we shall immediately see, this is a repetition which is compelled by the plan of the Book. A moment's study of verses 7 and 13 show that they are by no means statements of the same thing. Verse 7 records God's resolve to destroy all life upon the earth; and verse 13 describes the communication of that resolve to Noah. To complete our reply, we have only to point to the place which each of these passages holds in the narrative. Verses 5—8 complete Section III.—“The Book of the Generations of Adam.” It was impossible that those verses could be omitted there without maiming that part of the history. For what else is there to tell us what was the outcome of man's presence in the earth? Verses 9—13, on the other hand, commence Section IV.—“The Generations of Noah;” and we are also quite unable to dispense with these here. They tell us of Noah, of his sons, of the world's depravity, and of God's announced determination to destroy it. To cut these away would maim Section IV., and leave it without a beginning. Hence the repetition here in verses 11, 12 of the condition of the earth mentioned in verses 5, 6. The statement

regarding man's wickedness is absolutely necessary, both as the conclusion of Section III. and as the commencement of Section IV. It is a repetition, in fact, which proves that we have to do with one and the same writer, who is keeping steadfastly to his own consistent plan. Let me ask the reader not to pass away from this without marking well its lesson. We have failed to find anything here that is not part of a well-arranged narrative. There is no uncalled-for repetition. Yet Dr. Driver says that the second of these passages is "a duplicate" of the former! By theological students who have "to get up" his book, and to readers who cannot imagine that a statement of that kind would be made and published by a scholar without being well-founded, it is received as settling the question of the origin of Genesis. For, when authority is deliberately pledged in this way by a man in Dr. Driver's position, what room can be left for further investigation? It is naturally assumed that the matter has been competently examined, and that the question is judged. The present wide acceptance of the higher criticism rests upon that basis, and upon that basis alone. And yet when we do examine the matter, we discover that the alleged duplicate is a myth.

But what, it may be asked, of the Divine names in those two passages? Is not Jehovah consistently used in the first, and Elohim as continuously used in the second? The reply must certainly be in the affirmative. Our Authorised Version, in inserting the name "God" in verse 5, has followed the Septuagint and

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the Vulgate; but the Hebrew original has *Jehovah*. If these names are used, however, with design, will not this itself protest against the statement that the passages are duplicates? *Jehovah*, "He who shall cause it to come to pass," the name for God as the fulfiller of His Word, is quite in its place in the closing words of Section III. It is an intimation—awful in its menace—that God's resolve will be kept. In the announcement to Noah, on the other hand, of the coming judgment, the name of God, *Elohim*—the Almighty God—is equally in its place. It is this very omnipotence of God which wings these words with terror. But let us examine Dr. Driver's next instance of alleged repetition. He says: "vii. 1—5 is a duplicate of vi. 18—22," with the exception, he adds, of the distinction between clean and unclean animals. Let us again compare the sections.

GENESIS vi. 18—22.

18. "But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. 19. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. 20. Of fowls after their kind, and of

GENESIS vii. 1—5.

1. "And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. 2. Of every clean beast thou shalt take unto thee seven and seven, the male and his female; and of beasts that are not clean by two, the male and his female. 3. Of fowls also of the air seven and seven,

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GENESIS vi. 18—22.

GENESIS vii. 1—5.

cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. 21. And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee and for them. 22. Thus did Noah; according to all that God commanded him, so did he." male and female, to keep seed alive upon the face of the earth. 4. For yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth. 5. And Noah did according to all that the Lord commanded him."

No doubt the reader feels, as every one ought to feel, that we must deal fairly with Dr. Driver. The reader has probably been struck by these last words—"Noah did according to all that God commanded him." *They conclude both sections.* Does not that look like a repetition? Vii. 1—5 repeats practically the same injunctions contained in vi. 18—22, and we are told in each case that Noah did as God commanded him. Did he do these things *twice*? Now I quite admit that this seems to make a strong case for the critics. But if we are to be quite fair, we must go a little further. Vi. 18—22 is *only part of a passage*. In the previous verses (vi. 9—17)—all of them part, as well as this, of one Divine communication—Noah is ordered to build the ark. It is to be of certain dimensions, which are named. It is to be made of a certain kind of wood, with certain specified

internal and external arrangements. Then, in order that he may understand the object of all these directions, he is told that it is to be the assylum of selected representatives of the terrestrial animal creation. The section ends with the command to store all necessary food. It will be seen, then, that there is scope enough for the words which tell that Noah did as God had commanded ; and it will also be evident that these words cannot possibly refer to Noah's entering into the ark and housing the animals in it, seeing that he had as yet no intimation as to when the Deluge was to break forth. *That* is the one thing needed for the final preparations ; and, with the announcement that seven days of respite alone remain, he is told to enter, and the detail is added about the seven pairs of the clean animals. And so once more the words were needed : "And Noah did according to all that the Lord commanded him." The two sentences refer to entirely different things.

Here again, therefore, the critical case is founded, not upon an interpretation, but upon a misrepresentation, of the Scripture. The comparison obtains all its semblance of force through wrenching vi. 18—22 away from its connection. But, even taking them as they stand, they are not "duplicates," or even independent narratives. Let the reader notice vii. 1 : "And the Lord said unto Noah, Come thou and thy house into the ark." Who constitute Noah's house ? What does the term cover ? Is it himself and his wife ? That is a reasonable question, for his sons are married and may be supposed to have houses of their own.

But, if it covers his sons, too, does it also cover their wives? Now all this has been already settled, but where? In vi. 18—22. There Noah is told that his wife, his sons, and his sons' wives are to be sheltered in the ark. The indefinite term, "thy house," in vii. 1, consequently implies the existence of the definite instructions in vi. 18; and vii. 1 is thereby shown not to be an independent account, but, on the contrary, a continuation of vi. 18. And, when we further compare the passages, our wonder grows that any man ever ventured to name them "duplicates." Where is there the slightest hint in the former of that startling statement: "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights"? Strange "duplicates" these must be, when this, the very centre and the astonishment of "the second" account, finds no place whatever in "the first." And the very "contradiction," which the critics declare to exist between these two passages, itself disposes of the assertion that the second is a mere repetition of the first. There is no reference in vi. 18—22 to any distinction between clean and unclean animals. Noah is merely informed that the animals are to be in pairs, and he makes provision accordingly. But, now that the animals are to be brought to him, he is told there will be seven pairs of clean and one pair only of unclean species. That is a detail which would have been quite out of place in vi. 18—22, but which is entirely in its right position in vii. 1—5. In short, instead of a repetition, there is a continuation; and,

instead of differing and independent documents, we have one continuous history.

But we have still to note what the critics regard as the crowning instance of duplication or repetition. There are, they assure us, two distinct accounts of the entering into the ark (vii. 7—9, and 13—16). Once more, then, we follow our usual plan, and compare the statements.

GENESIS vii. 7—9.

7. "And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. 8. Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the ground, 9. There went in two and two unto Noah into the ark, male and female, as God had commanded Noah."

GENESIS vii. 13—16.

13. "In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark: 14. They, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. 15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life. 16. And they that went in, went in male and female of all flesh, as God had commanded him: and the Lord shut him in."

This seeming difficulty has been already explained. The past tense of the Hebrew verb is used in verses 13—16 as a pluperfect—a very common practice, seeing that there is only one form for both tenses. We have instances of it in verses 9, 16: “As God had commanded him.” The tense used is the one and only past form of the verb; but to have rendered it “commanded” would have put the statement out of harmony with the context, which makes it abundantly plain that the command had been given before. The translators have, therefore, rightly rendered: “had commanded him.” In verse 13, instead of “entered,” render “had entered”; in 15, for “went in,” put “had gone in”; and in 16, instead of “shut,” put “had shut,” and every difficulty vanishes. Consult the context again, and the “two accounts” once more become one. Verses 7—9 tell of Noah’s obedience to the Divine command which is recorded in verses 1—4. But in ver. 11 we have the commencement of that part of the history which contains *the record of the Flood*. Up till now our attention has been occupied with the preparations for the preservation of life from the Deluge; but from this point onward we are made witnesses of the Deluge itself. Hence the date of the outbreak contained in ver. 11—the seventeenth day of the second month in Noah’s six hundredth year. And now comes the statement—by no means unnecessary—that the seven days had sufficed to receive the seed of all flesh into the ark. The work had been completely done. None of the house of Noah—none, either of the clean or

of the unclean of the brute creation—none of the selected beasts or cattle, or creeping things, or fowls, had been left out. That this is the intention of the words is shown by the *naming of Noah's sons*. It is not enough now to say "his sons." They must be enumerated one by one—"Shem, and Ham, and Japheth." And then we are told that the last touch of all had been given. The entrance, which Noah himself could not have closed effectively, had been seen to: "The Lord had shut him in." Nothing had failed of God's purpose, either for preservation or for destruction. To have omitted verses 13—16 would have deprived us of one of the chief lessons which the record was intended to convey, and which it has conveyed wherever the Word of God has come.

I do not enter into the alleged differences in words, phrases, and style, between the supposed "sources." We should only add to the already sufficiently damaging disclosure of critical unreliableness. I conclude with one overwhelming and unanswerable proof, that these so-called "original documents" and "independent sources" are utter fictions. This reply we owe to the discoveries which have recovered for us the old Babylonian literature. From Babylon, the cradle of the new humanity, the various races carried with them the memories of the overthrow of the old world, and these are now the traditions of the Flood which are found among all nations. It was a quite natural supposition that, if we could get back to the tradition of the Flood current in Babylonia, say 4,000 years ago, we should meet with it in

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a form nearer to the historical than the marred and confused legends of the other nations. That anticipation has been astonishingly verified. We now possess the legend of the Flood as it existed in Babylonia before the time of Abraham.* Although this also is marred by idolatrous conceptions, its conformity with the account in Genesis is most remarkable. I have borrowed from Vigoroux† a table which is, in itself, quite sufficient to end this controversy. In the first column, the reader will find the incident named in the history; in the second, the column and line of the Deluge tablet in which the incident is recorded; in the third, the chapter and verse of Genesis; in the fourth, fifth, and sixth, the alleged "document," or "source," to which the account of the incident is assigned by the critics. To avoid confusion, I have made no reference to the various conflicting opinions held by the critics, and have given the location of each passage as it is placed in the judiciously-silent pages of Dr. Driver. Twenty-three incidents in all are taken, and these may be said to tell the entire story.

It was to be expected that the discovery would be utilized by the critics, and that we should be told that our Biblical Deluge-history was taken from the Babylonian legend. But this is to go right in the teeth of the facts. The farther back we go in traditions of this kind, the less legendary do the traditions become. They acquire more and more of the sobriety of history. This is manifest in the

* See *The New Biblical Guide*, I., pp. 283-290. † *Les Livres Saints*, T. III., p. 488.

Babylonian tradition, and we would have had in that very fact an indication of its age, had we possessed no other evidence as to when it was written. Let us apply this law to the relative antiquity of Genesis and the Babylonian Deluge Tablets. Comparing these together, the Scripture account has manifestly more of the historical character than the Babylonian. The Babylonian, then, might have been derived from the Bible account, but it is a sheer impossibility that the Bible account could have been derived from the Deluge Tablets. This critical contention could only be justified if it were shown that the law of traditional development had been reversed; and that, in other words, there had been a literary miracle.

But this Babylonian discovery has, nevertheless, a very real and most important bearing upon present questions regarding Genesis and the Old Testament generally. The higher criticism is "re-constructing" the Scripture. And it not only presents us with a "Bible in tatters," but it has also created, and insists upon establishing, one of the most radical revolutions in human history. It has suddenly antiquated all previous Christian literature, and has reduced the value of the venerable tomes of antiquity and of the many volumes of more recent times to that of waste paper. Further, it reverently, but firmly, sets aside the authority of our Lord and His apostles, of Law-giver, and of Prophets. And, when we question its right to do all this, it declares that it possesses the supreme authority of TRUTH, and it points specially to

THE DELUGE TABLES.					GENESIS.		P		J		R	
					Col.	Line.	Chap.	Verse.				
1.	The Divine order to build the ark	...	...	...	i.	21	vi.	14	vi.	14	vii. 3 ^b (The words : " male and female.")	vii. 1-3
2.	The dimensions of the ark	...	...	...	i.	24-26	vi.	15	vi.	15		
3.	The Divine command to preserve life	...	...	...	i.	23	vi.	18-20	vi.	18-20		
4.	The enumeration of the living beings to be saved	...	...	...	i.	42-44	{ vi. vii.	18-20 1-3	vi.	18-20		
5.	The building of the ark	...	...	...	ii.	1-9	vi.	22	vi.	22	vii. 9 (The words : " two and two female.")	vii. 7-9
6.	The " pitching " of the ark	...	...	...	ii.	10-11	vi.	14	vi.	14		
7.	The storing of provisions	...	...	...	ii.	17-26	vi.	21	vi.	21		
8.	The ark entered	...	...	...	ii.	27-29, 32	{ vii. vii.	7-9 13-16 ^a	vii.	13-16 ^a		
9.	The ark is shut	...	...	...	ii.	37	vii.	16 ^b	vii.	16 ^b	vii. 10 (The words : " two and two female.")	vii. 10 16 ^b 22-23
10.	The commencement of the Deluge	...	...	...	ii.	40-50	vii.	10, 11	vii.	11		
11.	Description of the Deluge	...	...	...	iii.	1-4	vii.	17-23	vii.	17 ^a , 18-21		
12.	The duration of the Deluge	...	...	...	iii.	19-21	vii.	24	vii.	24		
13.	The termination of the Deluge	...	...	...	iii.	21-26	viii.	1-2	viii.	1-2	viii. 3 ^a 6 3 ^a	viii. 3 ^a 6 3 ^a
14.	The opening of the window	...	...	...	iii.	27	viii.	6	viii.	3 ^b		
15.	The diminution of the water	...	...	...	iii.	30-31	viii.	3	viii.	4		
16.	The grounding of the ark	...	...	...	iii.	32-33	viii.	4	viii.	5, 13 ^a		
17.	The gradual drying of the earth	...	...	...	iii.	34-37	viii.	5	viii.	14	viii. 13 ^b 7-12 20 21 ^a 21 ^b	viii. 13 ^b 7-12 20 21 ^a 21 ^b
18.	Sending out the birds	...	...	...	iii.	38-44	viii.	7-12	viii.	15-19		
19.	The departure from the ark	...	...	...	iii.	45	viii.	15-19	viii.	15-19		
20.	The offering of the sacrifice	...	...	...	iii.	46-48	viii.	20	viii.	20		
21.	The Divine acceptance of the sacrifice	...	...	...	iii.	49-50	viii.	21 ^a	viii.	21 ^a	ix. 1-2, 9 12-13	ix. 1-2, 9 12-13
22.	The Divine promise	...	...	...	iv.	13-20	viii.	21 ^b	ix.	1-2, 9 12-13		
23.	Favour accorded to man saved from the Deluge	...	...	...	iv.	23-26	ix.	{ 1, 2, 9, 12-13				

its dissection of the Deluge History as confirming all its claims.

It will be seen, therefore, that anything which enables us to test these gigantic claims just here is priceless. Let us now apply the test which the gracious Providence of God has so marvellously provided. What the critics claim to have shown is that there were two main documents, and that Genesis and the rest of the Pentateuch, instead of being a Divine Revelation given through Moses, is a literary concoction of a vastly later day, and that the name of Moses was made use of merely to impose upon the Jewish people. The theory is that the two main documents which were used represented distinct strains of tradition, and that some things were known to each writer which were unknown to the other. This distinction, let it be remembered, is a vital element in the theory. Let that be disproved, and the theory is annihilated. We now turn to our table. It will be observed that J alone knew of the command to enter the ark (vii. 1); P alone of the order to build it, and of its prescribed dimensions (vi. 14—20). J alone knew of the opening of the window (viii. 6), and P of the grounding of the ark (viii. 4). P was ignorant of the sending out of the birds, the knowledge of which was the sole possession of J (viii. 7—12). J alone knew of the more important fact that Noah had offered a sacrifice (viii. 20), &c., &c.

That division of the "sources" is, I repeat, the proof of the claims of the higher criticism. It rests upon this feat, which it says it has accomplished in

disentangling these two different traditions, each distinctly marked by characteristic omissions as well as by its own peculiar contents. And now observe the effect of the Babylonian discovery. *There were no such separate strains of tradition in existence.* All the characteristics of J and P were already part and parcel of the one consecutive Deluge tradition before the time of Abraham ! All these incidents, so confidently distributed to J and P, were facts, the memories of which had lived for ages, and were embodied in the tradition which the nations carried with them when they left the primeval hearth. Neither the one class or the other was ever distinctive of any one tradition, or of any one writer ; and the critical “ Sources ” have been, consequently, a delusion and a snare.

CHAPTER VI.

THE DELUGE A FACT.

A FULL account will be found in *The New Biblical Guide** of the various traditions of the Deluge, and of the geological facts which prove its reality, recency, and extent. One or two additional remarks may, however, find a fitting place here. We are assailed by a storm of questions, insisting upon alleged impossibilities. On what, we are asked, did the predatory animals live during the twelve months and ten days of their incarceration in the ark ? It is

* Volume I., pp. 256-374.

intimated that, deprived of animal food, they would have died as surely as if they had been refused an assylum in the ark. To suggest that Divine power might have solved the difficulty would only excite a smile. I have another reply, which I shall indicate immediately. Meanwhile, let me avail myself of some remarks by Dr. Redpath in his criticism of Dr. Driver's *Genesis*. He says: "When one comes to the comparatively trivial question of carnivorous animals and their diet, one is tempted to ask learned men: Have they ever seen their domestic cats—carnivorous animals, if ever any are—eating, or at any rate chewing, grass? If it were wanted for their purposes, they would hail this act as a survival of an old mode of life which had been supplemented by the development of carnivorous habits in some prolonged time of drought and dried-up vegetation, and that the present dentition of the feline species is a modification of a previous one brought about by change of environment or other causes. But, further, we would draw attention to the following quotation from a well-known text-book, Nicholson's *Manual of Zoology**: 'The Carnivora are adapted by their organization for a raptorial life, and for a more or less exclusively carnivorous diet, though, in exceptional cases, the food is not of an animal nature at all.' "†

In Dr. Driver's Chapter on *The Historical Character of the Deluge*, which ought to have been entitled "The Unhistorical Character of the Deluge," there is a choice collection of objections. One is that a

* 7th Edition, p. 813.† *The Churchman*, July, 1904, p. 519.

universal Deluge, and especially one of the depth indicated, is an impossibility. Another, that the animals could not have come to Noah from distant parts of the earth without “a stupendous miracle;” and it is, of course, concluded that they did not so come. A third is, that, if they had come, the ark could not have held them all, &c. If we are to limit our acceptance of historic facts to those only which we fully comprehend, and to which no objections can be brought, the area of what we regard as history will shrink considerably. But there are two facts which form a conclusive reply. A deluge in comparatively recent geological time can no longer be denied. The evidence of its action was never lost sight of by continental geologists, though in this country it was most strenuously ignored, and theories were adopted to obviate the necessity of reinstating the Deluge as a historic fact. These devices no longer avail. Sir Joseph Prestwich is described by Sir A. Geikie as “the acknowledged leader in the Tertiary geology of Western Europe;” and it may be added that he was a scientist who was under no theological constraint whatever in regard to this matter. In an unfinished Preface to a paper read by him before the Royal Society on 15th December, 1892, he says: “Half a century ago Dr. Buckland, after considerable investigation, came to the conclusion that a deluge had passed over the land, and that we had, in our superficial deposits and the remains of the entombed animals, evidence of the fact. Sedgwick and other distinguished men adopted the same view for a time,

but it was abandoned in consequence of other evidence of a conflicting character subsequently brought forward. But, while abandoned in this country, that opinion has held its ground on the Continent, and a nomenclature in accordance with that view has been adopted for certain geological deposits, such as *Diluvium Rouge*, *Diluvium gris*, and *Alluvium ancienne*.* He devoted himself in his later years to the attempt to bring British geological opinion into conformity on this matter with the Continental. He was only one, however, of a group of distinguished workers who quite independently have laboured for the same end.†

Now, wherever investigation has gone, abundant traces of this gigantic cataclysm are discovered. The supposition of merely local floods will no longer avail. The high hills were covered. In that Flood men and animals perished everywhere. That is the first fact. The second fact is that men and animals now exist. Unless, then, we are to contend for a second creation, we are forced to admit that the seed of all terrestrial life must in some way or other have been preserved. With these two facts before us, Dr. Driver's difficulties may safely be left to take care of themselves.

It is highly significant that, in proportion as exploration takes us farther back into the early memories of humanity, the testimony to the reality of the Deluge becomes clearer and louder. "To-day," writes Hilprecht, "such enormous sandhills are

* *Life of Testrich*, p. 369.† See *Guide*

found in several districts of Iraq, notably in the neighbourhood of Jokha, Warkha (Erech), Tel Ibrahim (Kutha), and Nuffar (Niffer), and Abu Hubba (Sippora). These heaps were known to the ancient Babylonians by the name of *Tul Abubi* ('Mounds of the Deluge')."* In other words, what is now a conclusion of geology, was the belief and constant tradition of remote antiquity in what was undoubtedly the cradle of the new humanity. And the fact just cited does not by any means stand alone. Boscawen, in a book recently issued with the evident purpose of aiding his distressed brother-critics, nevertheless writes: "The Deluge forms a dividing line between the mystic age and the beginnings of history; and to both Chaldean and Hebrew writers it was a real event: for in a list of royal names in the British Museum, we read: 'These are the kings after the Deluge (*Abubi*), who, according to the relative order, wrote not.'"[†] This universal belief appears also in their ancient writings. In describing the desolation resulting from a demon-war, an ancient tablet says:—

"Hunger
And famine and misery of every kind
Followed after them,
As if there had been a Deluge,
(Like unto) the former Deluge."[‡]

These references reveal the basis of deep conviction and of awe-inspiring memories which lay beneath the ancient Babylonian and the other national traditions of this unparalleled event which divided the old world from the new.

* *Explorations in Bible Lands*, p. 41.

† *The First of Empires*, p. 66.

‡ *Ibid.*, p. 276.

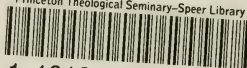
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